

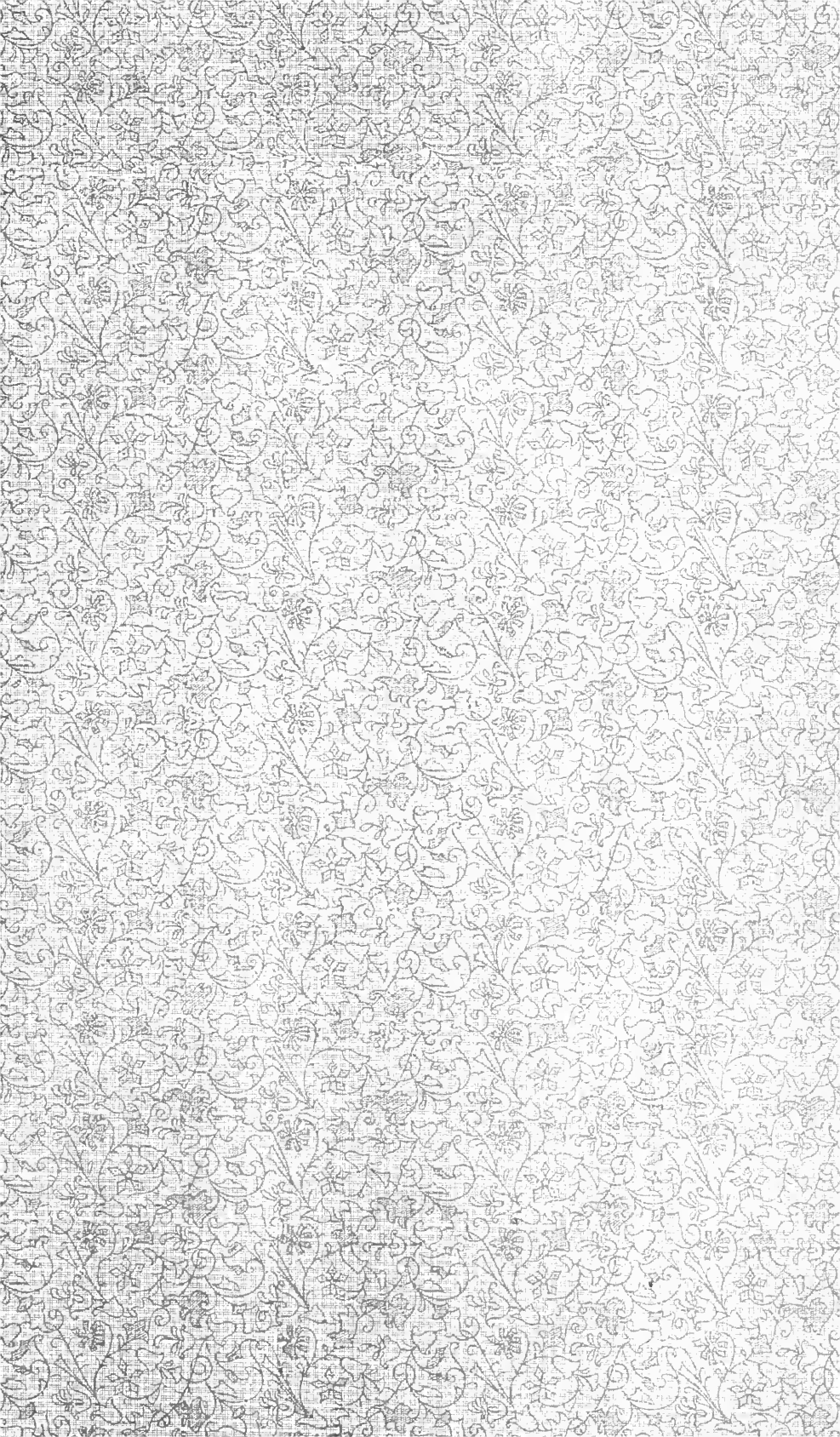
**FIFTIETH
ANNIVERSARY**

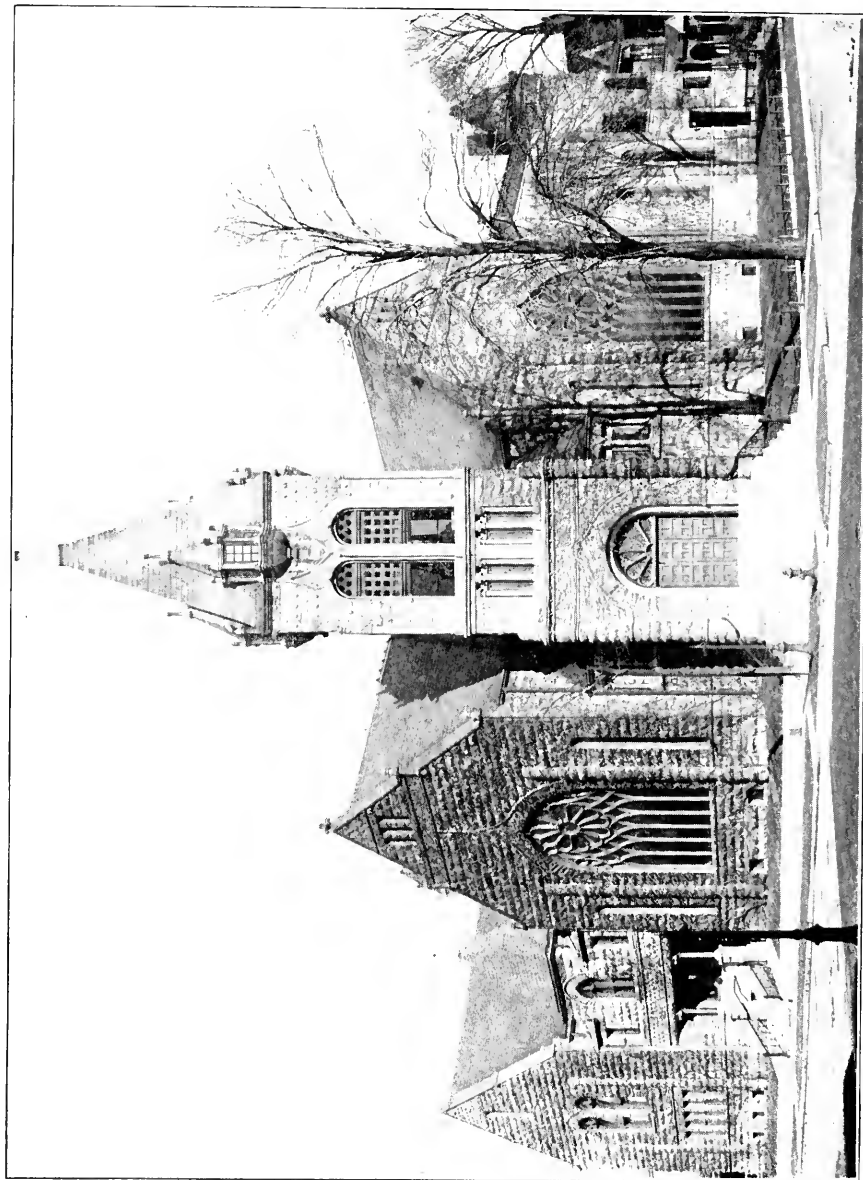
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Hyde Park Presbyterian
Church (Chicago, Ill.)
Fiftieth anniversary
celebration, Hyde Park





HYDE PARK PRESBYTERIAN CHURCH



FIFTIETH ANNIVERSARY CELEBRATION



MAY FIRST TO EIGHTH
NINETEEN HUNDRED AND TEN

Editors' Note

This volume is intended to preserve for the church the historical material collected for the celebration of its Golden Jubilee. The collection of facts and their organization for presentation involved an amount of time and labor that deserves more recognition than a single bearing. Such material soon vanishes unless it is put into permanent form every generation, and this volume is a fitting supplement to the one that records the celebration of the twenty-fifth anniversary.

The history of a great organization should be a cherished memory and an inspiration. The memory bids us to appreciate those who have wrought and to whom we owe a rich inheritance. The inspiration bids us to emulate their labors and to pass on to those who follow a still richer inheritance.

It has been impossible to record all of the interesting things said, especially in those addresses that were more or less informal, but it is hoped that the principal facts have been secured, and that the hearty and loyal spirit of the Golden Jubilee has been preserved in this book.

To all members and friends of the church to whom this volume comes, may it prove not only a pleasant reminder of a notable celebration, but also an abiding stimulus to Christian activity.

HENRY H. BELFIELD }
JOHN M. COULTER } EDITORS

Introductory

The week of the Golden Jubilee Celebration was an uninterrupted series of successful meetings. The response in interest and attendance was remarkable.

In 1885 (April 26-29), during the pastorate of Rev. Edward C. Ray, the twenty-fifth anniversary of the Hyde Park Presbyterian Church was celebrated, and a memorial volume was published.

Another twenty-five years brought the church to its Golden Jubilee, and a celebration was planned, of which the present volume is intended to be a permanent record. The following committees were appointed:

Golden Jubilee Committees

General

Henry V. Freeman
John A. Cole
Henry H. Belfield

Walter C. Nelson
Charles W. Bird
George C. Lazear

Historical

John M. Coulter
Walter C. Nelson
Henry H. Belfield
John F. Gilchrist

Miss Elizabeth S. Stewart
Mrs. J. B. Williamson
Miss Mary E. Remmer

Program

George C. Lazear
Charles W. Bird

Rev. Joseph A. Vance.

Finance

A. E. Coleman
James A. Ostrom
O. M. Powers

Robert Stuart
John A. Cole
Frederick R. Angell

Invitation

Arthur H. Rugg
Thos. G. McCulloh

Edward P. Skene
Charles F. Loweth

Publicity

John M. Coulter
F. F. Bosworth
George M. Bard

Thomas Madill
S. S. Dorwart

Music

Charles W. Bird
James A. Ostrom
Rev. Howard D. French

Mrs. Donald McIntosh
Mrs. H. H. Sessions

Reception

Welland F. Sargent
Edward E. Hill
William F. Cameron
T. M. Bates
H. E. R. Wood

Charles H. Sagar
Thomas J. Hair
Mrs. R. F. Cummings
Miss Caroline F. Smith
Mrs. Hamilton Bogue

Banquet

W. F. Cameron
Wm. H. McSurely
John T. Richards

A. Miller Belfield
Fred A. Fielder
W. P. MacKenzie

Ladies' Societies

Mrs. J. F. Gilchrist
Miss Grace Coulter
Mrs. E. L. Beatie
Mrs. J. M. Coulter
Mrs. J. B. Williamson

Mrs. A. V. Powell
Mrs. R. F. Cummings
Mrs. W. F. Sargent
Mrs. W. C. Brown

Bible School

Rev. Howard D. French
Samuel Fulton Beatty
Miss Mary Reed

Ralph H. Rice
George Fairweather

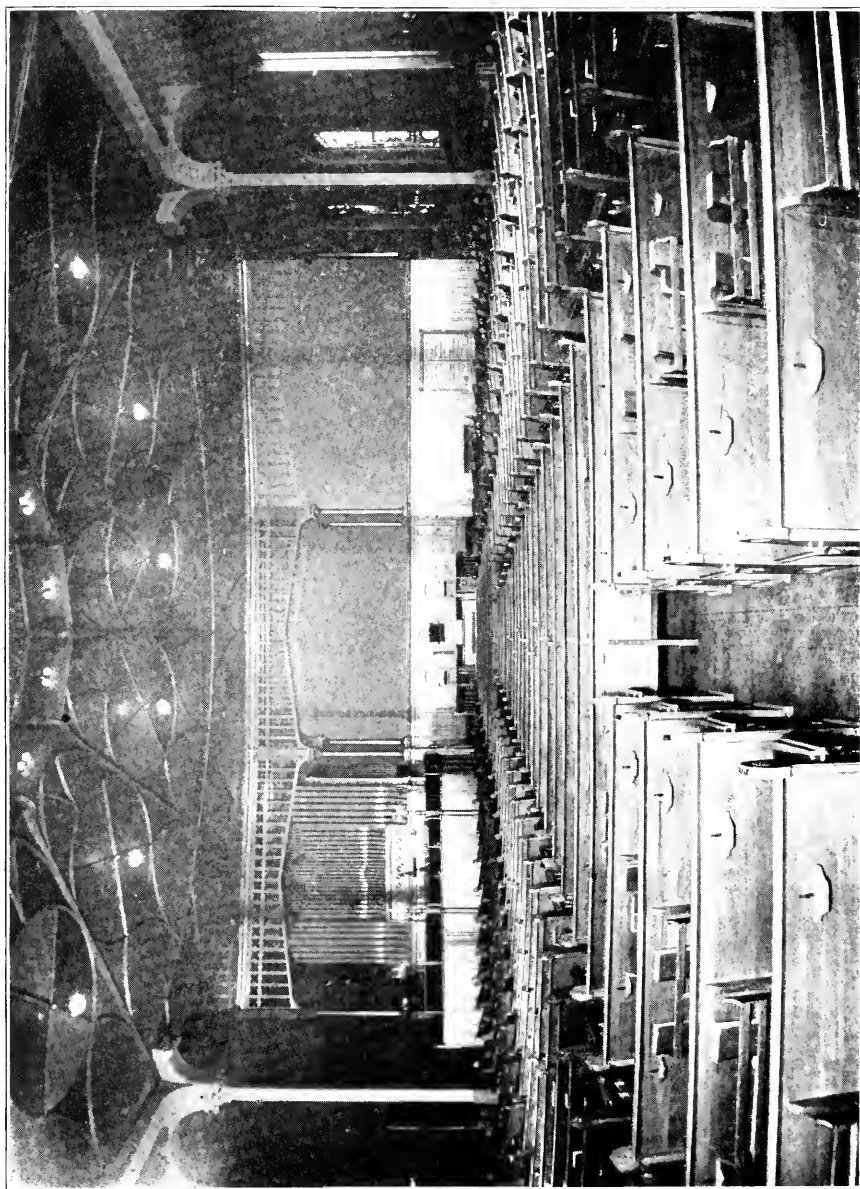
Young People's Society

Miss Eloise Lockhart
Donald McIntosh
Miss Madeline E. Lave

Arthur V. Lee, Jr.
William F. Fielder
W. T. McCoy

*The
Pastor and Officers
of
The Hyde Park Presbyterian Church
invite you to be
present at the services in Celebration
of
The Fiftieth Anniversary
of the founding of the Church
May first to May eighth
One thousand nine hundred and ten
Washington Avenue and Fifty-third Street*

The above invitation was sent to all the present members of the congregation, to all former members whose addresses could be obtained, to former pastors, to pastors of the city, and to other interested friends.



AUDITORIUM
HYDE PARK PRESBYTERIAN CHURCH

Program for Week

SUNDAY, MAY FIRST

- 10:30 a. m. Historical Address
Mr. John A. Cole
Special Music
- 3:30 p. m. Neighborhood Fellowship Meeting
Short Addresses by
Rev. John R. Crosser, D. D.
Kenwood Evangelical Church
Rev. Charles Bayard Mitchell, D. D.
St. James M. E. Church
Rev. Herman Page, D. D.
St. Paul's Episcopal Church
Rev. Frank D. Sheets, D. D.
McCabe Memorial Church
Rev. Nathaniel Butler, D. D.
University of Chicago
Special Music—Choral Club
- 7:00 p. m. Young People's Society
"What the past holds for our young people"
Short Address—Edward T. Lazear

MONDAY, MAY SECOND

- 8:00 p. m. Young People's Social Evening
Given by
Young People's Society
Young Women's Bible Class
Reed Bible Class
Preparatory Bible Class
Mr. McCulloh's Class
Men's Bible Class

TUESDAY, MAY THIRD

- 3:00 p. m. Reception for Ladies
Under the auspices of Women's Societies of the Church
- 6:00 p. m. Men's Banquet
Chicago Beach Hotel
Judge Henry V. Freeman, Presiding
Short Addresses by
Rev. Galusha A. Anderson, D. D.
Rev. Hubert C. Herring, D. D.
Maj. James H. Cole
Mr. Hamilton B. Bogue
Prof. John M. Coulter, Ph. D.
Rev. Joseph A. Vance, D. D., Pastor
War Songs written by past members of this congregation

WEDNESDAY, MAY FOURTH

- 8:00 p. m. Communion Service
Officiating
Rev. Hubert C. Herring, D. D.
Rev. C. Harmon Johnson

FRIDAY, MAY SIXTH

THE ANNIVERSARY DATE

- 8:00 p. m. Congregational Gathering
Under auspices of the Women's Societies of the Church
Historical Address with Stereopticon
Mrs. J. F. Gilchrist
Five minute informal talks by former Pastors and Old Members
Music
Refreshments

SATURDAY, MAY SEVENTH

- 4:00 p. m. The Bible School
Address illustrated with Stereopticon
Refreshments

SUNDAY, MAY EIGHTH

- 10:30 a. m. "The Church for the Future"
Rev. Joseph A. Vance, D. D., Pastor
Special Music
- 3:30 p. m. Fellowship Meeting
Addresses by
Rev. Jas. G. K. McClure, D. D.
Pres. McCormick Theological Seminary
Rev. Edw. H. Curtis, D. D.
Woodlawn Park Presbyterian Church
Rev. James Frothingham, D. D.
Stated Clerk, Chicago Presbytery
Rev. W. H. Wray Boyle, D. D.
Pastor, Lake Forest Presbyterian Church
Rev. Edgar P. Hill, D. D.
Supt. Church Extension, Presbytery of Chicago
Special Music by Choral Club
- 7:00 p. m. Young People's Society
"What the future may hold for our young people"



REV. CHARLES F. BEACH

1862-1864



REV. BRADFORD Y. AVERELL

1865-1867



REV. DAVID S. JOHNSON, D. D.
1867-1880



REV. E. C. RAY, D. D.

1881-1887





REV. HUBERT C. HERRING, D. D.
1894-1898



REV. JOSEPH A. VANCE, D. D.

PRESENT PASTOR

1899-

Sunday, May First

At the morning service, in charge of the Pastor, in addition to the ordinary program, there was special music by the choir, and the prayer was offered by Rev. Galusha Anderson, D. D., who may almost be numbered among the former pastors on account of his repeated ministry to the church.

The address of the morning was delivered by Mr. John A. Cole, the senior member of the session.

Historical Address

On the twenty-fifth anniversary of this Church, the Rev. David S. Johnson, D. D., preached an historical sermon. He selected as his text these words from Ezra 5:16: "And since that time even until **now** hath it been in building, and yet it is not finished." These words, so aptly chosen, are appropriate for us on this fiftieth anniversary day. "In building and not yet finished" must ever be the condition of a living church, for growth is the law of its life.

Today with great thankfulness and rejoicing we look back together over the full half-century of years during which this Church of Christ has been so graciously directed. There are those present with us this morning who were members of the little group who on the sixth of May, 1860, organized the First Presbyterian Church of Hyde Park. As they recall that occasion, how strange must seem the changes which these years have wrought in Chicago, which then had but one-twentieth of its present population, and in Hyde Park, then an almost unbroken prairie!

One of our beloved members, Mrs. Hibbard, writes in this way of those days: "Fifty years ago Hyde Park was a cluster of scattered houses, less than a score, dropped down among the oak trees. There was no store, no postoffice, no market, and a single passenger car on the Illinois Central, three times a day, was the only connection with the city except Purcell's ox-cart, which served as an express to bring from the city barrels of flour and groceries. The one sidewalk, a board walk on Lake Avenue, was fringed with ferns and violets, wild flowers and strawberries."

We of today may well revere the memory of the men who stood firmly for the Christian Church when this great commercial city was young. To Presbyterians belongs the honor of having been first to hold religious services on the site of

Chicago, and to the First Presbyterian Church of Chicago that of leading the glorious company of Christian churches now established in this great metropolis.

The Hyde Park Church as first organized consisted of sixteen members, eight men and eight women. Eight of these came by letter from Presbyterian churches, five from Congregational churches, and three joined on profession. While all were, so far as we know, of New England stock, they represented the three great constituent classes from which the membership of this church has since been mainly built up, namely, the New England Congregational, the Scotch-Irish Presbyterian, and the French Huguenot.

At this organization two elders were elected, Hassan A. Hopkins and George W. Bowman. The latter remained a year only and is now living in California, but the former served the Church for thirty years.

Years of struggle followed this small beginning. Nourished by the Presbytery of Chicago, and especially indebted to Rev. Wm. H. Spencer of Westminster Church, it was two years before the Rev. Charles F. Beach was called, in March, 1862, to become its Stated Supply. At this time a Board of Trustees was elected, and to them was deeded the chapel with the lot at the corner of Lake Ave. and 53rd St. Of this chapel Mrs. Hibbard writes as follows: "The little white chapel was built by Mr. Paul Cornell, and stood in a grove of oak trees near the present site of the Hyde Park Bank, standing back from the street, which was merely a sandy country road. There was no janitor or other official, and the building was kept in order by the faithful care of families living near. At that time there were nearly as many families belonging to the Episcopal Church as to the Presbyterian, and by a friendly agreement the church was occupied in the morning by the Presbyterians and in the afternoon by the Episcopalians for some years, until the latter were able to build for themselves."

At the end of two years' service Mr. Beach retired, and again for eighteen months the church was without a leader. Members of the church often read sermons for the morning service, and Daniel H. Horne was particularly helpful in this way. Calls were extended to Prof. David Swing and to Rev. J. B. Stewart, but without avail, until in November, 1865, Prof. Bradford Y. Averell was ordained and installed as the first pastor of the church. Of this pastorate beautiful memories remain. His fine face and figure, his attractive voice and manner, his earnest sermons and zealous solicitude for his

charge won hearts and strengthened both the membership and the spiritual life of the church. But his work was cut short by serious illness which rapidly developed. On July 12, 1867, he passed away.

The bereaved church was again without a pastor for a term of fourteen months. In the meantime the church had gained an active and efficient helper in Charles A. Norton, who had become an elder in 1866. He was a man of fine education and noble character, who, so long as he lived, was devoted to the interests of the church and its Sunday School.

At last, in October, 1867, the second pastor of this church was installed. The Rev. David S. Johnson, a graduate of Williams College and Andover Seminary, came from the experience of a seven years' pastorate in the First Presbyterian Church of Waverly, New York, and now entered upon a service which was to continue for thirteen years. These were to prove very eventful ones. The country had already passed through its years of conflict in the Civil War, and its surviving soldiers were returning north, again to take up their interrupted tasks or studies. To many such, Chicago presented business attractions, and Hyde Park became the permanent home of many distinguished men. This church received its share of them, some of whom remain to this day, true soldiers of the cross, as in their youth they were soldiers of their country. Such men added not only strength and power, but some of them, at least, brought a sweetness and gentleness of spirit unlooked for in men who for years had faced the hardships and leaden storms of war. But this little church and retired community, like every other throughout the land, had been called upon for a sacrifice of its youth. Curtiss Bogue, Charles Warren Everett, and Leonard W. Hopkins, all members of the little Christian community of Hyde Park, had been stricken while in the service of their country. Of these, Curtiss Bogue was, as Dr. Johnson relates, "the self appointed Samuel of the Lord's house. He kindled the fires, and swept the floor. His voice rang through the groves on his way to the chapel like a bell calling to prayer and praise. He was among the first to answer his country's call in the opening of the civil war." He was killed when home on furlough in a railroad wreck that made January 8, 1862, a day of woe to many Hyde Park homes. His comrade Everett was an able officer, wounded in the battle of Belmont and dying at the age of 22 years. Hopkins, a quiet earnest boy, an only son, went forth from a loving home to the rude trials of the camp. Stricken with fever,



THE OLD STONE CHURCH (AND INTERIOR)
ERECTED IN 1869

"he yielded up his life—a fresh, sweet flower laid on the altar of his country and his God." These names must never be forgotten.

During Dr. Johnson's long pastorate he saw his church pass successfully through many trials. The great Chicago fire not only destroyed much wealth in his congregation, but greatly increased the burden of debt under which it struggled. For, early in 1868, it had been decided to build a new house of worship. A building committee, consisting of Paul Cornell, James Wadsworth, and Homer N. Hibbard was appointed. Subscriptions were started and the ground broken at the corner of 53d St. and Washington Avenue, in May, 1869. In July of the same year the corner stone was laid with impressive ceremonies, in which Rev. Arthur Mitchell of the First Church and Rev. James H. Trowbridge took prominent part. The "stone church," stately and commodious, quickly rose to its completion and was dedicated on October 30. Rev. David Swing preached the sermon, and under the direction of Mr. C. M. Cady, a highly esteemed member of the church and leader of its music, an anthem was sung in parts by the entire congregation. It was a great day and one of rejoicing, which marked the beginning of greater zeal and spirituality in the church. But the year proved to be one of intense activity in the business life of Chicago. Thousands of buildings were being erected in the city and the price of labor and building materials became oppressive. With an architect's estimate of \$30,000, the actual cost of the stone church was \$50,000, and debt became an incubus that burdened the life of its pastor until the end of his arduous pastorate. Strong helpers, however, were raised up to share his responsibilities. Claudius B. Nelson was installed as elder in 1867, and Erastus S. Williams, Joseph N. Barker and Homer N. Hibbard in July, 1872. These men were a tower of strength in those days of growth and sacrifice. We have a church manual issued in 1873 which shows a membership of 173, of whom 61 had united by profession, and of those coming by letter, 68 were from Presbyterian churches and 28 from Congregational churches.

How deeply the pastor and the elders felt their dependence upon the great Head of the Church during these years can be partly estimated from two events that followed the bewildering effect of the great fire. Pew holders could not pay the rent, and pews were being surrendered. The trustees and session, in joint conference, after seeking Divine guidance in prayer, decided to change the financial plan and to depend

upon volunteer offerings for the support of the church, allowing all to retain their pews. This was one event. The other, which followed hard upon it, was the closer spiritual union of membership in meetings for prayer and the manifestly reviving presence of the Holy Spirit. From the New Year's Day meeting, evening meetings were continued for three months, and 47 persons of all ages, but largely children and youth, were gathered into the church fold. There came also 22 additions from other churches, making in all 69 recruits to the little band that had almost fainted because of the fierceness of the battle.

In 1876, when the financial cloud was still oppressive, Dr. Johnson tells us that "a wind swept up suddenly and whirled the spire of the church edifice clear over the roof and left it on the east side, a heap of kindling wood." The next day was Sunday. The pastor made a trembling appeal, and in fifteen minutes the \$1,300 required to restore the spire was all subscribed. The quick and hearty response to every appeal when made by the pastor or trustees of this church has been a marked characteristic of this community. Never has it failed, as the history of these fifty years abundantly makes evident.

In 1877 a determined effort was made to reduce the debt, which was then the frightful sum of \$43,000. By the great liberality of many members, and by the sale of the valuable business lot upon which the chapel stood, this debt was reduced to \$20,000. Even then, after the sacrifices which the year demanded had been made, the burden of the residue was, still too heavy to be endured. And upon no one did this rest more heavily than upon the brave, warm-hearted pastor himself. Broken down at last in health, he resigned his pastorate in October, 1880, which, however, did not officially close until February, 1881.

It was the darkest hour before the dawn of day, for on January 30, 1881, by invitation of Geo. Willard, and without notification, Mr. Edward Kimball appeared in the pulpit and announced that he was there to clear off the church debt! Consternation reigned in the pews, but before the day closed it had been swept away by the subscriptions which followed the appeal. It is pathetic, the word of that long-suffering pastor, as he says: "that day begun in doubt ended with triumphant praise. You answered to God with open hands, and the debt vanished like the morning mist. At ten o'clock in the evening it was gone. The Lord had turned your captivity and you were like them that dream." Like Moses,

he had gloriously led the church to the border of the land of promise, but was not permitted to enter in. No heart was more overflowing with joy than was his, or had a more complete sense of answered prayer.

We rejoice to record the years of usefulness and the freedom from financial burden that afterwards fell to the lot of this beloved pastor, as for fourteen years he served the Second Presbyterian Church of Springfield, Ill., and finally spent his last years in the quiet of a country parish in Hinsdale, Ill., and in California. On April 17, 1903, he passed away. His funeral took place from this church, at his own request, as "the walls of it were built of stones from the old church."

The review of his pastorate must have given him much joy. Spiritual blessings had crowned his labors and those of the men and women whose leader he was. The Sunday School had ever been the nursery of the church. Year by year the children and youth sought admission to its holy rites. In the second year of his service, fifteen persons were added on the profession of their faith. In 1871-2 ten of the older scholars of the school joined the church; in 1874 forty-seven; and in 1879 seventeen persons came into church membership in the same way. Seeing also the material prosperity of the church at length assured, we can understand the fullness of his heart when he said, "Let us give thanks!"

In 1878 two additional elders were elected. One of these, Samuel West, after serving the church and Sunday School very faithfully for seven years, was obliged by ill health to seek relief in Colorado, where he is still living. The other, George Stewart, was suddenly called to his heavenly home in July, 1888, after ten years of constant service. He was greatly beloved, a man of rare sweetness, great liberality, and whole-hearted devotion to his Master's cause at home and abroad.

In June of 1881 Rev. E. C. Ray was installed as the third pastor of this church. Coming from Hamilton College and Auburn Seminary and a pastorate of five years over the Third Presbyterian Church of Elizabeth, New Jersey, he was still a young man, and came to us with unbounded enthusiasm for the work in this western field. His sermons, delivered without notes and with forceful eloquence, were scholarly and practical. His fame spread and the audiences soon filled the auditorium. His zeal awakened that of many, and every organization of the church was inspired to greater activity. The benevolences of the church were greatly increased, not only because of the attractive way in which all subjects of

appeal were presented, but also by the earnest insistence that at least "the tithe" should be consecrated to God's Kingdom. The subscriptions toward the debt were soon collected. Then the new enterprise of building a manse was cordially undertaken in accordance with the pastor's design, and soon completed as it now exists on the eastern portion of the church lot. It is an attractive structure of stone and brick, and of a style which compares well with the architecture of the present church edifice.

In 1882 Hamilton B. Bogue, after a service as elder covering nineteen years, declined a re-election, and William A. Olmsted and John A. Cole were elected to the eldership. In 1886 Charles H. Arms was elected to fill the vacancy caused by the removal of Samuel West from the city.

The six years of this pastorate were especially marked by spiritual activity. Additions were frequent, and in one year (1884) 49 persons joined the church on confession of Christ. More noticeable perhaps were the applications from those who for years had retained letters from home churches, which now were remembered under the faithful preaching of the earnest pastor.

By the suggestion of the pastor, a member of the session was appointed to the work of resuscitating the Sunday School at Woodlawn, and from that day forward, under the fostering care of this church, no Sunday was allowed to pass without the school being called together, sometimes in a schoolhouse, sometimes under a tree, or at times in a barn; until at length in 1885 a church edifice was built and a church organization effected, to which many of the members of our church and Sunday School were dismissed. Among these were James Wadsworth and his wife, who were of the original sixteen who in 1860 formed the Hyde Park Church. The Woodlawn Presbyterian Church, from that day to this, has held high rank among the sisterhood of Christian churches in this great city.

At Park Side a mission was founded, with a Sunday School and preaching service, and a small chapel built for its use. This property was afterwards transferred to another denomination that seemed to have special facilities for doing the work in that locality. It was at this time also that the Hyde Park Church sent out its first missionary to a foreign land. Miss Sarah Wirt, afterwards Mrs. Peoples, was a graduate of Oberlin and fitted by experience in city missions for the wider field of Siam and Laos. The ladies of the church assumed her outfit, and the sum required for her sustenance was



ELDERS

Claudius B. Nelson
George W. Bowman
Samuel West

Hassan A. Hopkins
Homer N. Hibbard
Erastus S. Williams

Hamilton B. Bogue
Charles A. Norton
Joseph N. Barker

provided by the church. In 1882 she left us for that distant land, where for twenty-eight years she has labored faithfully and successfully. Her letters stimulated the church to further efforts, and at the present time no less than five missionaries are wholly or in part supported as the representatives of the Hyde Park Church on the broad arena of the Christless world. Steady beams of light are flowing out from this church to help disperse the gloom of dark places in the Laos, in Persia, in China, in India and in Japan.

The prosperity of these years hastened their close, for it was soon evident that the "stone church," so recently paid for, was too small to meet the needs of the community. Two plans were considered, that of a colony to found a second church in the immediate vicinity, or that of a new church edifice of adequate capacity. The latter was a startling alternative, and much reluctance was felt at engaging upon so costly a task. In the meantime our pastor was urged to take up a larger work in another State, and in November, 1887, to the regret of all, he accepted a call to Topeka, Kansas. We have rejoiced in the work accomplished by Dr. Ray in that great State, and later as Secretary of the College Board of the Presbyterian Church of America. It is to all of us a keen sorrow that the state of his health does not admit of his presence with us today. His affection and solicitude for this church have never failed.

During the interval of one year which followed, the church was favored by the very acceptable ministrations of Rev. Wm. C. Roberts, D.D., and, as so often before in our need, of Rev. Galusha Anderson, D. D., of the University of Chicago.

In October, 1888, Rev. W. W. Totheroh became the fourth pastor, continuing in office until November, 1893. The necessity for an enlarged edifice had by this time become fully understood by all, and the decision was made not to colonize, but to enlarge the church edifice or to remove it entirely and build upon the same site. The building committee who were entrusted with the details of the matter, after much consideration, adopted the latter plan. A tabernacle was built for the temporary use of the congregation at the corner of 53rd St. and Jefferson Ave., and the work of demolition began. In the meantime a very satisfactory architectural design had been secured for the new building and a contract let for its construction, provision being made for utilizing the old material. The cost was \$45,000. At this juncture the church experienced a great loss in the death of Wm. H. Ray (the Principal

of the High School), who had been for years one of the most enthusiastic workers in the Bible school and in all church life. It was largely due to him, as a member of the building committee, that the plan adopted was secured. He was a brilliant man of great promise. His class has perpetuated his name upon a memorial window in the Sunday School room, and by the single word "service" has rightly characterized his beautiful life among us.

In 1889 the new edifice was completed and dedicated with appropriate ceremony, in which Dr. McPherson, Dr. Barrows, and others took part.

In removing the old building it was found to be entirely impracticable to rebuild the old organ, which had already outlived its usefulness. It was to the great gratification of all that the announcement came from Walter C. Nelson that he would provide a new organ in memory of his revered father, Claudius B. Nelson. This instrument still remains to help in every service of song. During these years, and particularly in those of preparation for the great World's Exposition in 1893, there began to be a marked change in Hyde Park territory. Hotels, apartment houses, and blocks of buildings began to fill this quiet residence suburb, until like a wave the city of Chicago engulfed it. These changes presented many unusual opportunities for service by the several organizations of the church and particularly by the Board of Deacons.

In September, 1894, the Rev. Hubert C. Herring was installed as the fifth pastor of the church. He came to us from Iowa with Mrs. Herring, the daughter of John Woodbridge, who was always a friend and who had assisted at the dedication of the first chapel in 1858. This pastorate continued until August, 1898, during which time the church prospered. Among the lasting results of these years is the establishment of the Mission Kindergarten, which is maintained in charge of skillful teachers for the benefit of needy families in the neighborhood.

In March, 1898, a fearful calamity left our community in mourning. Of Elders Olmsted and Arms it may be truthfully said that few men ever served the church of Christ with more singleness of purpose or greater fidelity. They were closely associated in business and in fullest accord in every good work. Mr. Olmsted was active in civic affairs as well as in the Bible School and Church conferences. Mr. Arms had for years been the indefatigable servant of the church in the offices of deacon and elder, and as superintendent of the Sun-

day School and teacher of adult classes. To these good men at the same moment came translation. "With a shout, in the twinkling of an eye," they were summoned in a flame of fire and "they were changed." A memorial window keeps their precious lives in memory, lives based upon the Word of God, lives that blossomed and bore fruit in beauty, lives led by still waters and through green pastures upward to the hills and to the City of God. All who knew these men knew they were ready for the Master's call.

Much grief was felt in the church when Mr. Herring resigned and left our community, but his useful life in Omaha, and his later success in the leadership of the Home Mission department of the Congregational Church throughout the United States has been noted with great satisfaction.

In December, 1899, Rev. Joseph A. Vance, our present pastor and the sixth in succession, came to us from the City of Baltimore and from the Presbyterian Church South. He was most cordially received, and he has found a wide field for his genial and ardent nature. For ten years the church has greatly prospered under his earnest leadership. When he came he found a debt of \$15,000, which had not been provided for when the new church was built. This was disposed of by a three-year subscription taken in connection with a black-board exercise conducted by the pastor at a morning session. Then came the enlargement of the main auditorium, which had become too restricted. Forty per cent increase to the seating capacity of the building was made at a cost of \$20,000. This sum was raised by the issuance of church bonds, the redemption of which was to be met by the income from a certain reservation of seats. Quickly following this came the necessity of additional rooms for the growing Bible School. This was met by cash subscriptions, and a very attractive addition to the Sunday School building was erected on the rear of the manse lot at a cost of \$4,500. The four large rooms thus gained have made it possible to provide for the higher grades of Bible classes, which are very flourishing and useful.

The Young Men's Bible Class was organized in this pastorate, and under the distinguished leadership of Prof. John M. Coulter has been very popular, having at present a membership of 100. The officers of the class are elected annually. Its special class benefactions are large, especially toward "Association House," a Christian settlement in the north-western section of the city. For years the class has invited

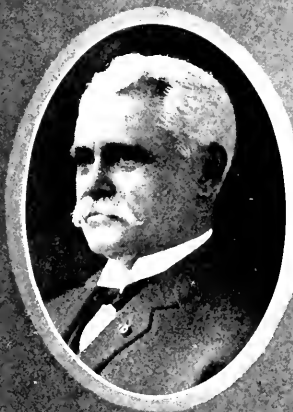
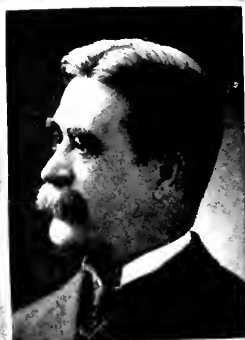
two hundred or more boys from that settlement to Christmas turkey dinner in the building. The total money collected and given by our Bible school class for this settlement aggregates between \$12,000 and \$15,000, since the date of its organization in 1901.

Another unique organization is that of the Hyde Park Men's Club. It embraces a membership by no means confined to the church. It meets monthly in the lecture room of the church, where it is addressed by distinguished speakers upon live themes of civic interest. Its annual dinner is an important event, and the club is recognized as the most successful one of its kind in Chicago. It promotes harmony among all classes of Hyde Park citizenship.

Another most interesting organization is that of the Young Men's Preparatory Bible Class which has an enrollment of over sixty young men from sixteen to twenty-one years of age. The ordinary Sunday School class often fails to interest during these years, but great enthusiasm attends the proceedings of this class. The Young Women's Bible Class is another large organization which was founded in October, 1904, under Mrs. H. V. Freeman's leadership. It has now an enrollment of fifty-six, and is conducted by Mrs. A. V. Powell.

Perhaps the most notable event of recent years has been the adoption of the new "budget plan" for meeting the benevolences of the church. So wide had these become that nearly every Sunday-morning service was liable to be encroached upon by special appeals from the pulpit. This interruption was especially distasteful to strangers, and it was determined to make one appeal only, in the beginning of the church year, providing for weekly or other payments and the distribution of the full amount collected by stated percentages to each benefaction. By the very efficient cooperation of the Board of Deacons, this plan has been entirely successful, resulting in an increased constituency of givers and in a larger total. The growth of the church during this pastorate has been as follows: from other churches 781; on profession of faith 258; deceased 83; dismissed 554; total present membership 938.

That so much has been accomplished within the past ten years is a testimony not only to the wise and genial guidance which the church has had from its pastor, but is also a tribute to the loyal and persistent cooperation of the entire membership. More than ever it can be said of the Hyde Park Church these brethren "dwell together in unity." From first to last this church has been a kindly and neighborly association



ELDERS

Thomas G. McCulloh
Henry V. Freeman
Charles H. Arms

John A. Cole
George Stewart
Harvey C. Olin

William A. Olmsted
John C. Welling
David J. Lindsay

of friends. Gossip and detraction find no welcome here, but appreciative words and helpfulness are ever forthcoming.

During these years also losses have come. From the eldership we have lost Ralph F. Boyle, who died within one year of his election, Joseph N. Barker, David J. Lindsay, John C. Welling, and Elisha C. Ware. Joseph N. Barker was for years the senior elder of the church, having served in that office for thirty years. Born in Kentucky, he was a worthy representative of that sterling class of southern men and women who have added so much to the culture and prosperity of Chicago. No officer of this church has more clearly recognized the responsibilities of his office or sought to discharge them with greater fidelity. Strangers, the sick, and the needy were the objects of his constant solicitude. In the darkest days through which this church was ever called upon to pass, he was the "Greatheart" who took upon himself its sorest burdens. No one can exaggerate the value of his consecrated life to this community in which so many of its years were spent. Homer N. Hibbard, for twenty-five years an elder, passed away in November, 1897. His interest in every feature of the church's life had been intense through all these years. John C. Welling was for twenty-five years an elder greatly beloved, and the true friend of the church in all its activities. David J. Lindsay and Elisha C. Ware so recently among us, have left cherished memories in all our hearts. Of the fourteen elders chosen before 1888, three are still living, two of these in distant States. Of the nineteen chosen since that date, three have died and two have left Hyde Park; one of these, Harvey C. Olin, to become Treasurer of the Home Mission Board of the General Assembly.

In reviewing the history of this church during the past fifty years, the helpful work done in its Sunday School has been prominent. It was the first religious effort made by the little community in the first chapel. Paul Cornell and Curtiss Bogue were its first leaders and James P. Root its first appointed Superintendent. Names very dear to this community are those that follow in the list of succeeding Superintendents; Homer N. Hibbard, Chas. A. Norton, George M. Bogue, S. P. Farrington, Maj. J. H. Cole, Joseph N. Barker, Samuel H. West, Fred H. Kent, Henry S. Osborne, Henry V. Freeman, Chas. H. Arms, Thos. G. McCulloh, Harvey C. Olin, Arthur H. Rugg, George C. Lazear and Samuel F. Beatty. Each of these in turn has caught up the Sunday School banner of this church, maintaining its splendid ministry and winning the affectionate

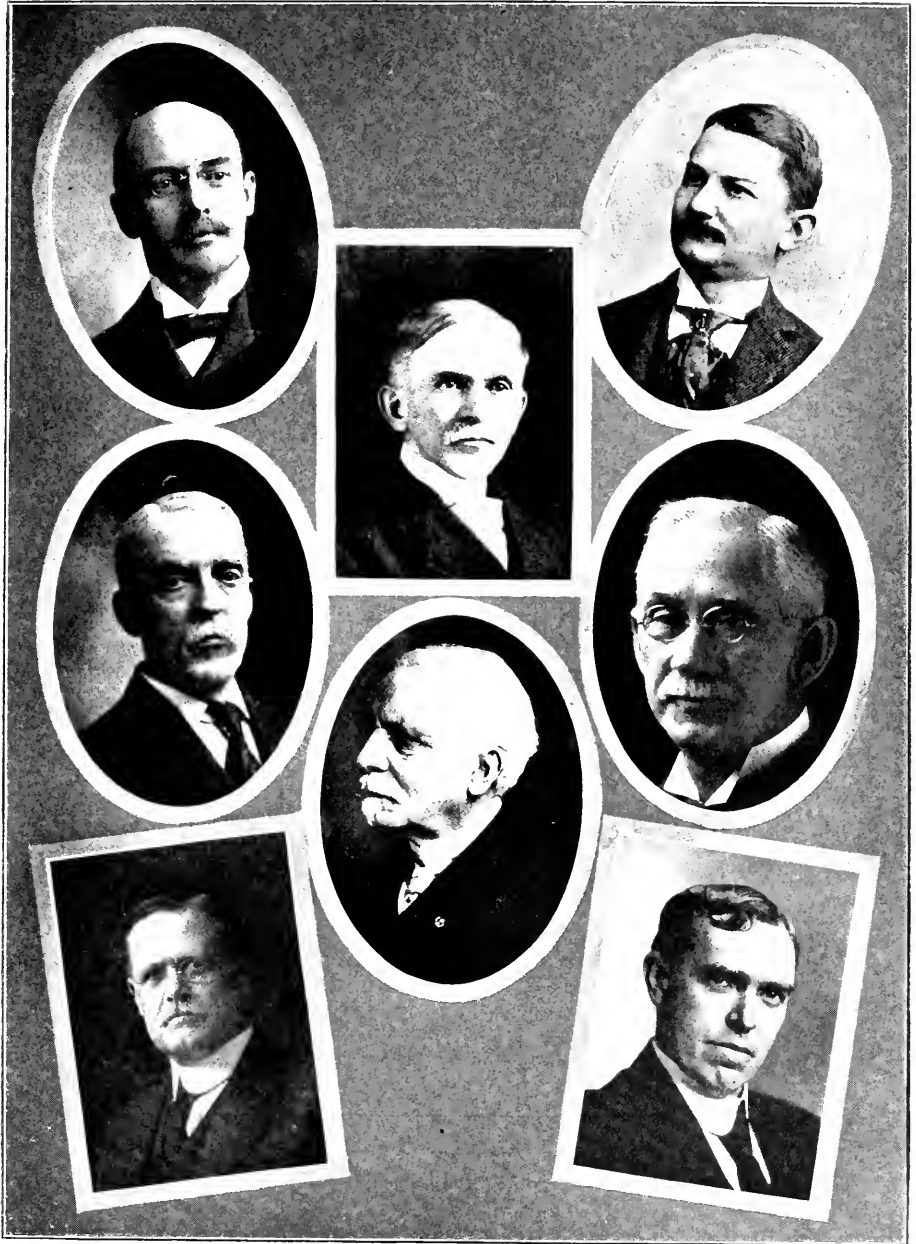
regard of parents and scholars. Mention should also be made of the long and faithful service of Mrs. F. F. Bosworth, who for eighteen years was continuously in charge of the Primary Department.

This history also reveals the arduous toil which has been thrown upon the able business men who have constituted the Board of Trustees. Again and again have these been charged with the details of extensive building operations which, with restricted means, they have wisely conducted. Probably the three buildings and the changes that have culminated in the present church edifice have cost about \$125,000. There have been times also when much financial skill has been called for in arranging for current expenses. Notable men have served on this Board, some of whom, as Trustees Gilchrist, Sr., Ott, Robinson, Welling and Rockwell, were taken from our midst very suddenly. They have left a permanent memorial and today are worthily represented by their successors.

To glance even hastily over these years without special mention of the women of the church, whose cooperation has stimulated and strengthened every part of its ministry, is impossible. For this Jubilee week it has been decided that these services can only be properly recognized in meetings set apart for the purpose, and all will enjoy that more detailed treatment of the subject which will be so afforded. Among the organizations in which their efforts have been efficient is the Sunday School, especially in the Beginners and Primary departments, The Presbyterian Hospital and Association House; and of church organizations, there are The Ladies' Aid Society, The Women's Foreign Missionary Society, The Women's Home Missionary Society, The Study Class of Foreign Missions and the Kindergarten.

The Young People's Society, organized in 1871, has been a flourishing organization from the first. It is at present actively engaged in mission work and maintains a Sunday evening service, which is largely attended.

The character of Hyde Park, as at first built up, was such as to present but few cases of want requiring the aid of the Church, and for many years the Board of Deacons was not heavily taxed. Changed conditions in this territory have increased their burdens, and of late years they find great opportunity for service in connection with the new budget plan of church benevolences. It is to their faithfulness and the diligence of the treasurer of their Board that its success has been made possible.



ELDERS

Walter C. Nelson
Arthur H. Rugg
John M. Coulter

§ Elisha C. Ware
Henry H. Belfield

Ralph F. Bogle
Welland F. Sargent
Edward E. Hill

The present church edifice, in which we are meeting today, certainly demands a moment's thought. Is it not a typical outgrowth of Protestantism as shown in its architecture? Not now, as formerly, is it sought to embody the reverence and godly gratitude of the community by an edifice of costly splendor, but rather is the edifice subordinate to the service of each individual spirit which constitutes the real temple. This church edifice is therefore designed to afford helpful facilities for every function of an active church. We have a large auditorium of perfect acoustic properties, a large lecture and Sunday School room, many convenient class rooms for Bible Study, serving rooms for the social entertainments, a special place for little children, and ladies' parlors for all occasions. No one is neglected in the provision which is here made for spiritual service. We greatly rejoice as a people in this building dedicated to the worship of our God. Though of modest cost when compared with many other church edifices, it seems to present an ideal home for an active membership.

One year ago this church made an important forward step in the appointment of Rev. Howard French to be its Assistant Pastor.

Our present representatives in the foreign field are the Rev. A. K. Reischauer in Tokio, Japan; Mrs. Sarah Wirt Peoples at Nan, Laos; Mrs. Loretta C. VanHook, Tabriz, Persia; Miss Juniata Ricketts, Hangechow, China; and Mrs. D. J. Fleming, Lahore, India.

But dates and names, events and records, do not constitute a history of the real Church. These are but its outward manifestations. Spiritual influences ceaselessly radiate from every Church of Christ. Human hearts, consciously or unconsciously, are moved by them. To those who seek the Way the fears and sorrows of life here lose their prevailing power. What is the value to one human soul of that which effects a change of aim, a consecration of will, and secures a faith that overcomes the world? What the value to a community, of influences that not only bind together but fuse in one its diverse elements to a harmony of feeling, purpose and sympathy? What institution but the Church of Christ can so transform society? Indeed, this unifying power is the only hope for the world amid the rivalries of the nations. If the masses of oriental lands are not brought into heart sympathy with the occident, civilization must perish before their resistless onset when once they realize their power. The

Christian Church can change the heart of nations, as its history proves. The lines of the poet, with a word of change, express this great truth:

“But there is neither East nor West
Nor border, nor breed, nor birth,
When Christian men stand face to face,
Though they come from the ends of the earth.”

This is the truth that Jesus saw afar as He prayed “that they may *all be one*.”

“In building and not yet finished.” Let us take courage for the years to come, and send forth from the Hyde Park Church strong beams of light that shall hasten the coming of the day when “all shall know Him from the least to the greatest.”

During the afternoon of Sunday a notable "neighborhood and fellowship meeting" was held, representatives of other denominations in Hyde Park bringing words of greeting, congratulations, and Christian fellowship. It was evident that the churches of Hyde Park are not so much representatives of different denominations, as Christian organizations working together in a common cause. Of the addresses which follow it is possible to give only a summary, selected from stenographic notes.

**Address by Rev. John R. Crosser, D. D.,
Pastor Kenwood Evangelical Church.**

I bring to you and your honored Pastor the congratulations of the Kenwood Evangelical Church and my own congratulations. Some years ago, for a little time, I visited in Florida and spent a Sabbath in St. Augustine, and I worshipped in the Memorial Church there. There was in the pew with me a gentleman whom I did not know. I do not know his name now, but we enjoyed that service together, especially the musical part, for some of you may know that the church is wonderfully well appointed for music. The next day I met the same gentleman upon a steamer in the river, and as we were standing together I made a remark about being at the church the day before, and I said that the church was well appointed for music, but it was a dismal failure as a place for preaching. He hesitated for a moment, and then he said, "I don't know as that makes any difference, for about all there is to a church service in these days is the music." And so, my friends, as I look at this array of pastors before me, it seems to me that before we get through with our sermonettes you will be led to say there is something more to these services than the music.

You are celebrating your fiftieth anniversary. Bismarck said "the first fifty or eighty years," I have forgotten which, "were always the pleasantest of a man's life." Now that depends on how these years have been lived. You have all heard the old story about the nervous woman, who asked the conductor with a great deal of solicitude, as they were starting down from the top of Mt. Washington, "where would we go if this cable should break?" "That all depends," he quickly replied, "on how we have been living." This church has been living well. It is now fifty years old. This seems

like a long time, nearly as old as the Pastor, or some of these brethren here. I congratulate you on wearing the crown of early manhood, and I also congratulate you that you are located upon such magnificent vantage ground in this great city.

I heard some laymen preach not long since. I have heard quite a number of sermons from laymen. I am inclined to think they preach better than preachers do. This was at a banquet and they had subjects assigned. A doctor had the subject "What I would do if I was a business man"; and a business man was to discuss the question "What I would do if I was a doctor"; a lawyer was asked to say "What he would do if he was a minister." The lawyer was Judge Sears. He said, if possible, he would not be a foreign missionary, although he believed thoroughly in foreign missionary effort. He would not be a settlement worker, though he believed in that. He would not be the pastor of a rural church, though he believed in the far-reaching influence of the rural church; but he would be, if he could, the pastor of a church located in the city, where the young men, business men and professional men, full of promise, were located. This is exactly the position of this church, for he said "these young men would soon be a mighty power in the community, and it would be worth while to direct them in the right way." Now Judge Sears has the more modern conception of the church. He would not think of the church as a hospital. So often the church has been referred to as a hospital where there are a great number of invalids and a few overworked persons ministering unto them, but he would think of the church as a force and an army, where each man was expected to do his duty; and because the church is a force, it should do something toward giving tone and character and flavor to society. I like that idea. Some of us are about ready to put up over the door "no admission except on business." One very efficient pastor asked the new member "what is to be your specialty, what phase of church work are you going to put your hand to?"

I rejoice in the prosperity of this church, and I rejoice in the beloved relationship, the sweet and effective relationship, that exists between the pastor and the people. You are actuated by one spirit, so that you can stand in this community reproducing the life of Jesus Christ, giving character and efficiency to this community, and through this city and throughout the whole world.

Address by Rev. Charles Bayard Mitchell, D. D.,

Pastor St. James M. E. Church.

I am deeply grateful to the program committee who have made it possible for me to come. I am glad to be here. I feel honored that I am permitted to stand and speak a word of congratulation to this splendid church, for what it has been doing and for what it is.

Fifty golden years! The prosperity of one church in the community is that of every other church. The strength of one pastor is the strength of all. Here on this corner this church has stood for fifty years proclaiming its glad evangel and issuing forth its splendid influence. The glory of this church has been the glory of all the churches, and every church in this part of the city has gained something of its strength and splendor from what this church has been doing, and all of the pastors in this section of the community feel strengthened and more firmly intrenched in the work because of what this pastor has been doing and is doing. The real truth is the Church of God is a unit, and no one part of it can be hurt without all the other members feeling the sword; and no one can get honor and win success without strengthening all the others. The day has gone by when the kingdom is to be regarded as a divided kingdom.

I am very glad I was not born when my father was. He was a Methodist minister in eastern Ohio and western Pennsylvania. There was not the happy relationship existing between the churches then that exists today. I have heard my father say that in his early days Presbyterians would no more think of letting their children go to a Methodist revival than they would let them go to the circus. My father said that in his early days he never thought of inviting a Presbyterian pastor into his pulpit; and a Presbyterian pastor would no more think of inviting a Methodist pastor into his pulpit than he would think of flying. There was a great gulf fixed. My father did not regard any young minister equipped for his job until he could "lay out" the Calvinists. He was not fit to be a Methodist preacher until he was able to carry on a debate with his opponents. Every minister was sort of a Benjaminite. He was supposed to go out with his hand against everybody and fight for his position. I thank God that we are not expected to carry on that sort of warfare any longer. I never had a debate with a Calvinist in my life; I never had a debate with a minister of any other denomination. I never heard of

such a thing in my day, or experienced this unseemly condition that existed in the day of my father. Now we are on friendly terms. The real truth is you cannot tell, when you go into a modern church, unless you have read the sign on the outside, whether you are in a Methodist or a Presbyterian church. We preach the same glad evangel, we are doing the same work, we have come together in the history of the church. I am glad I am alive today. I am glad I have lived long enough to see the day when Protestants present a solid front to the world.

The truth is that the Protestants, already bound together by the bond of love, are more a unit in the United States today than are the Roman Catholics, and especially is this true since we formed the Federation of Churches. Today, there are 33 Protestant bodies of America bound together, 16,000 ministers and nearly 20,000,000 communicants. These are bound together by a bond that is not simply sentiment. The Federated Council of the Churches of Christ in America is just as much a part of the Presbyterian Church as is the Presbytery or your own local Session. It is recognized by your church, its officers are the friends of your church as they are of mine; and now that these great Protestant bodies are bound together, Protestantism is no longer a rope of sand. We have an organized institution, and when Protestantism wishes to speak on any great question it can speak with as much solidarity as can Rome.

We are united, and the church that worships here and the church that worships at 46th Street and Ellis Avenue are practically one. We belong to the same great Protestant force, and we are facing the same situation, and it is a glorious thing. Not since the days of Martin Luther has Protestantism presented such a solid phalanx under the leadership of our common Lord. It is a great day in which we are living, and we Methodists have a right to be in this church this afternoon, and all who belong to the Body of Christ have a right here. It is a part of our Father's vineyard, and we are here to congratulate you. We feel that your victory is ours, and we rejoice in it. Every good thing we hear of the Hyde Park Presbyterian Church shall make our church glad, and every honor that comes to your highly honored Pastor will warm our hearts, and make us glad that a man of God stands in this splendid place. We congratulate you and hope you will go on and on until you come to your centenary, and I do not see any signs of decrease of virility.



ELDERS

George C. Lazear
A. E. Coleman
A. Stewart Baldwin

C. F. Loweth
E. H. Bingham
S. S. Dorwart

Samuel F. Beatty
Charles W. Bird
Frank F. Bosworth

When a man gets to be fifty, he says he is going over the top of the hill, down on the other side; but as a church you are stronger now than ever. What a splendid virility you have! You are starting in on the second fifty years stronger than on your first. It reminds me of the old man who was an optimist. He had just turned his hundred years, and he met a hollow-eyed, hollow-cheeked, lantern-jawed pessimist. "Well, old man, your race is nearly run!" "I don't know about that; I don't know about that." "Well, you don't expect to live very much longer?" "I don't know about that; feeling pretty good." "Well, you certainly don't expect to live another hundred years?" "I don't know about that; started on the second hundred a good deal pearter than I did on the first." So you start on the second fifty a good deal "pearter" than you did on the first fifty. God bring you a splendid harvest, and a splendid victory and reward!

Address by Rev. Herman Page, D. D.,

Pastor St. Paul's Episcopal Church.

I am very sorry that the dear old Rector Emeritus of St. Paul's could not have been here to bring his greetings in person. And yet I am glad he was called away, that the duty and privilege does not come to him, because it devolves upon me, and it is one of the happy moments of my life to come here this afternoon and extend to you not only my own personal congratulations, but those of my congregation as well.

As a previous speaker has said, we live in a very happy day. It does mean a great deal that we of the different denominations of Christ's army can come together and sit on the platform this afternoon. You know it is not so many hundred years ago that the Episcopalians and Presbyterians could not hitch up together, because one of the problems was whether vestments should be worn, and another was the reading of the Psalms aloud; and it seems almost impossible to us that men could have fought and separated themselves over the things that did separate them. We certainly do live in a happier time, and it is a happier time because we are not so much interested in platforms and creeds. We are too busy here in Hyde Park doing the Lord's work to think much about the formula. It is a happy thing to live in a day when the emphasis is on the son who said he was unwilling to obey his father's behest, but went out in the vineyard and did the work. It is a happy thing to live in the time when we recog-

nize the man or the woman who *does* something as better than he who *says* something. And when we are all of that mind, we need have very little anxiety about church unity, if we will only do the Lord's work. There is plenty of it right here in this great city, and if we do it as we should, we will not have much time to bother about the question of coming together in one great organization.

And as I stand here this afternoon, may I express my conviction that nothing would be more unfortunate than if we came together in one great organization? The world has not quite learned the lesson of great charity. The day has not yet come when we can all look with charity and tolerance upon every question and opinion. If Dr. Vance could persuade some of his committee that it was a good thing to bring a boy choir and altars and candles into this church, I wonder how the people would feel. I venture to say there would be an exodus, and I am sure that if I were to change our order of worship, and substitute the extemporaneous prayer and take away the candles and vestments, there would be consternation in my church.

We could not come together at the present time if we tried. When it comes to uniformity, nothing could be more unfortunate. There are these differences, and it would be a strange attitude toward God if we should feel that these differences do not stand for anything. We do not believe that God has allowed men to think along these different lines simply to have division. We are working out this great problem. It is the problem of democracy, how men of different attitudes and different likes are going to work together in the House of God.

I am glad to come here as one representing a church that stands for different things from what the Presbyterian Church stands for in a superficial way, and I am glad there is another organization working for another Church of Christ that stands for something different. You do not believe that I believe my church represents all there is to be known about the way of carrying on God's kingdom; that all we have in that organization is all there is ever going to be. If there were not other organizations doing things in a different way, and so often doing them in a far better way, what would become of us? And so from the bottom of my heart I thank God for the Hyde Park Presbyterian Church.

There has been some talk about growing old. I remem-

ber when Phillips Brooks delivered the two hundred and fiftieth anniversary address at the old Boston Latin School, he spoke of the fact that it was true of the really great institution that it never grows old; and I remember another phrase he used in that great oration, that it was a splendid thing to be born in the morning. And when we look out on this community, I remember that the Hyde Park Presbyterian Church was born in the morning of the life of this community, and it has taken the lead and grown up and become large and strong, even as this community has grown from a little rural community and become a part of the city. We can all thank God that this institution was born in the morning, and because it has kept close to Christ it has that power that keeps an institution from ever growing old.

Address by Rev. Frank D. Sheets, D. D.,

Pastor McCabe Memorial M. E. Church.

It would be easy and delightful to devote the eight minutes allotted to me to a eulogy of Presbyterianism. But I will not do it. Dr. Charles Seymour Robinson once contributed to a little book, entitled "Why I Am What I Am" the article "Why I Am a Presbyterian." He was very competent to speak, for he loved your Zion. Among other things he said in answer, "Because I believe with the unbroken conviction of my entire life that this church is the nearest to the Scriptural idea of an evangelical church that there is on the earth, and I am sure it is the one in which I should be the happiest and most useful till I die." Methodists, Episcopalians, and Baptists here will not mind it if you Presbyterians say *sotto voce* "Dr. Robinson was right." Of course he was. And the real sweet thing about it all is that we non-Presbyterians say just the very same thing with the very same emphasis about our denominations. Isn't it a truly glorious consummation that such is the fact? Here we are today of "what-not" denominationalism, bringing greetings of fellowship to you Presbyterians, and this too, I am sure, without one whit of jealousy or one bit of despair.

The fact is, my friends, we evangelical folk are one in the essentials. And the essential things in men are the things they hold in common, not the things they hold separately. Therefore, on this Sabbath afternoon, whatever the escutcheon of our denomination, we have inscribed upon it PRESBYTERIAN for today.

Need I remind you that we have been working in you and

with you since that hour when a congregational vote named you Presbyterian? We are glad that so much of your good blood in the many wives of your church households and in the numerous men of your church homes was drawn from the spiritual veins of Methodist fathers and mothers. Of course your success was certain. It required no prophetic gift to foretell it. We are a proud mother today because our denominational children have not been traitors to their faith while marching in the regiments of your army. They are good soldiers, whether their oriflamme is borne by John Calvin or John Wesley.

We are glad that the Hyde Park Presbyterian Church rejoicing in the strength of its years, has become a citadel of the faith, a dominant local force for righteousness and a world-gospel propagator. It would shame you to keep this half century anniversary of your genesis had you not become what you are. For what you have done and are doing will bring inspiration to what we do or ought to do. The children of the faith round about always look up to the parents for the word of the Spirit and for the example. Everything you become and everything you do that contributes to the regnancy of the Kingdom makes it easier for us, and hastens the quicker enthronement of the Lord of lords. We congratulate you today that you are so masterful by the assets of your members and by your wealth. It all spells opportunity and responsibility. "A stick might fit a hole, or a stone a hollow, by accident. But a key and a lock are both complex. And if a key fits a lock, you know it is the right key." In just a word, the Hyde Park Presbyterian Church is the key that has fitted the lock of the Hyde Park neighborhood. Therefore, it is the right key and we are glad.

All I have said seems so cold and distant. I wish I could bring you our hearts, warm and beating, that you might see written thereon, as in letters of fire across some vesper sky, their love and all good wishes. Since I cannot do this, I am sure you will receive me as the accredited messenger from the McCabe Memorial Church. For it, I speak in conclusion: We are glad that we are in Hyde Park, because you are here. We are not "moving soon" because of our church neighbor. We are glad that we think your stand for everything that is watermarked by the Divine will. It makes our ideals seemingly realizable. We are glad that we may be counted co-laborers with you. We are not ashamed of our company. We are glad for the ages of struggle and sacri-

fice, hope and triumph you have written. They enrich our heritage. We are glad that at fifty you are not senile or *blasé*, emasculate or moribund. You implant courage in us. We are glad that "church attachment" with you has not gone with the "breaking down of the barriers of sectarianism." You cause us to love our church. We are glad that you verify the mission of the Apostolic Church. It makes doers of us.

And now we look toward the future transfigured by your resplendent past and your joyous present, with the wish and prayer that the fifty years to come may find you "diligent in spirit, serving the Lord"; a mother bountiful in the largess of your ministry, an almoner of loving mercy, a conservator of Christian unity, the creator of splendid manhood, the servant of "One who is your Master, even Christ." In the name of the McCabe Memorial Methodist Episcopal Church, I bring to the Pastor and to the Members of the Hyde Park Presbyterian Church heartiest felicitations and a thousand good wishes.

Address by Rev. Nathaniel Butler, D. D.,
The University of Chicago.

First of all, for the church of which I am a member, and for the university in which we are all concerned, I want to offer our very best congratulations and best wishes and God-speed, for the time has come in the history of this church when its name is known throughout this city and beyond the bounds of the city. We know of your splendid past and splendid present. You are a stimulus to us all, and we thank God for this condition of things.

Men of my time of life can remember a period of years very different from this idea of fellowship. My father was a Baptist minister in the state of Maine. My father was more imbued with the spirit of fellowship than most men of his day. I remember when he started for church each Sunday morning, he would always gather a handful of flowers to be left with the Catholic priest to be placed on the altar. That was many years ago, but in spite of that example, which I always remembered, I got the intellectual attitude which many of us assumed in those days, and which has been described here this afternoon. I remember perfectly well believing that God was more interested in the Baptists than in any other body of people, and I think that is what we all felt about our

own body. Just why God had spared the other bodies, I did not know, but I was sure he was doing his own particular work with the Baptists.

We are wondering today how the attitude has been so radically and totally changed, and I think the answer is this: World emphasis in our time has shifted from theology to religion. Questions of theology on which we group ourselves divide, but religion is a great common interest, a thing we do not learn but which is born with us like the social instinct, the desire to be with our kind. Religion is a thing common to us all, and as we emphasize religion and not theology fellowship has become inevitable. In the presence of those here I speak with diffidence, but I think we should all agree that the great purpose of religion is to keep the right relation with God and our fellow men. That is the one thing upon which we all agree, and we may define the function of the church to be the promise of anything and everything that can better human life and bring men and women into right relations with each other and with God; and when we act on that basis, of course fellowship is inevitable.

Our fellowship is the fellowship of a great army, in which there are companies and divisions; but the battle will not be won by the first or second regiment, but by each one shouldering his proportion of the responsibility. God's work is not being done by Baptists, Methodists, Episcopalians, Presbyterians alone, but by all working together in the group in which our lot is cast. I doubt very much if denominational groups could be made if they did not exist, but I agree with Doctor Page that we could not dispense with them, for we were born in them and grew up with them, and God has given each of us a certain thing to do. We see you doing your work, and we will go off in another place and do our part in the common service, and thus Christian history moves in a circle. We begin with Jesus Christ and we go back to Him at last, and the circle is complete when we become one with the Father.

I bring also sincerest congratulation on the part of the university. We have reason to be glad that this church is so strong. Some of our own strong men are your members, and you embody what we believe is the great modern idea of education, not learning alone, but intelligent religion as well.

A great church like this is a benefit to the city. Our homes are safer, our children are safer, our prospects are brighter. It is a great civic institution. But when we turn to the great laymen's missionary movement and the great

conquest of Christ, and see how little we have done in comparison with our resources, in comparison with what we can do, and see what has been accomplished by our little, and then take account of our great responsibility, it is not simply a matter of imagination that if we would only stand together, each taking our proportionate share of responsibility, the prospect of evangelizing the world in this generation would seem to be almost an easy thing to do. It can be done, it must be done.

If the University and the Hyde Park Baptist Church were to send you a message in any words of scripture, it would be this, "The Lord increase you more and more, you and your children, and may God give all of you, each in his place, to know what is his work and to do it, and that men may know how to take the things of Jesus Christ and apply them in every phase of life."



WASHINGTON AVENUE ENTRANCE

THE YOUNG PEOPLE'S SOCIETY

On Sunday evening the Young People's Society held a special meeting, in charge of the president, Miss Alice Lee. The Primary room was filled with old and new members, anxious to hear of the history and growth of the society. After the usual song and prayer service and Scripture reading, Mr. Edward Lazear gave an outline of the history of the society, which was in substance as follows:

Young People's prayer meetings were held in this church on Sunday evenings as early as 1871. In 1872 the Young People's Society was formally organized, but in December 1886 was changed to a Christian Endeavor Society. The meetings were conducted according to the formulas of that organization; but the activities of the Society continued much as before.

The report of the "Lookout Committee" for 1887 shows 55 active members who had signed the Endeavor Society pledge, 31 associate members who had conscientious scruples against signing it, and an average attendance of 103. The membership and the interest continued to increase, and in 1890 it was thought wise to form a Junior Endeavor Society.

The first recorded work of the C. E. Society was the removal of a debt of \$125 on the grand piano, easily accomplished; but missionary work was the prevailing thought, and when the Christian Endeavor Society of Chicago sent out its first missionary, Miss Jennie Coleman, a member of this Society, it contributed \$50 a year to her support. The Society, among its other labors, collected good literature for distribution among the prisons of the state.

In 1901 the Society returned to its previous plan of organization and resumed its former name. While this change resulted in a slight decrease in membership, the missionary work has increased to a remarkable degree. In 1905 the Society pledged \$400 a year for the entire support of one of its much loved members, Mrs. Elizabeth Cole Fleming, who became a missionary in Lahore, India. This sum has been regularly raised by the Society, partly by donations from different departments of the Bible School, partly by entertainments, partly by subscriptions from the young men of the Society.

Perhaps the most marked and beneficial result obtained by this organization has been the development of Christian character in its own members, evidenced by their becoming strong and persistent workers in Christian and Philanthropic fields.

Monday, May Second

Young People's Social Evening

Monday evening was assigned to young people's organizations, not merely as a social occasion, but also for brief reports. The six organizations represented were brought together socially for the first time, and the committee in charge arranged for a most attractive evening. The more formal part of the program, during which the various organizations reported through their representatives, was in charge of Mr. Ralph H. Rice, president of the Men's Bible Class. Summaries of three of these reports have been obtained for publication, and are presented below. The Preparatory Bible Class, organized under the very efficient leadership of Mr. Merton Robbins, and developed by him into a very active organization, is unfortunately not represented by a report; and the same is true of Mr. McCulloh's Class. The history of the Young People's Society had been given the previous evening, so that that organization was not represented Monday evening in the formal part of the program. The reports of the three remaining organizations are as follows:

The Reed Bible Class.

In 1906 nine girls under the leadership of Miss Mary Reed organized a Bible Class, with a tentative constitution and the temporary name of the Reed Bible Class. The class, made up of girls over fifteen years of age, had as its aim the study of the Bible and the helping of as many poor children as could be reached. This aim has been remarkably well carried out. The girls have completed a study of the life of Christ and a brief study of the early Old Testament history, and have begun a study of the history of the early church under Miss Coulter, during Miss Reed's absence in Japan. Besides materially helping many poor or sick children at Christmas and at other times, the class has organized a girls' sewing club. This club has been meeting every Thursday for over a year, and is still in a very flourishing condition.

Until 1908 the class grew very slowly but steadily. In the fall of that year Mr. McCulloh's class of twelve girls were admitted. After this addition the class grew even more rapidly, and now the enrollment is 47, with an average attendance of 30. With the growth of the class came increased activity. Besides doing much charity work, the girls have also had several pleasant social affairs and entertainments, often in conjunction with the Preparatory Bible Class.

During the four years of its life, the class has developed from a simple organization with a chairman, secretary, and treasurer, to a complex organization with president, vice-

president, secretary, treasurer, and four committees of great importance—social, membership, room, and finance. In the spring of this year (1910) a regular constitution was drawn up. According to it the class, called the Reed Bible Class, is to be made up of girls from 16 to 21 years of age; after 21, the girls are considered alumnae. Thanks to Miss Reed, a permanent organization has been formed, which hopes to become a real influence for good in the church.

Young Women's Bible Class.

The nucleus of this class consisted of the members of a Bible class taught by Mrs. Henry V. Freeman. In October 1904, a constitution was adopted and officers were elected. The first president was Miss Annette McGibbon, who in her two years of service guided the class into the channels in which it still moves, for the work she helped inaugurate continues much the same. Mrs. Freeman's friendly, co-operative spirit was most helpful, and almost immediately the class found its place among the important activities of the church. The plan for its benevolences, undertaken then, remains the same.

The foreign mission interest is centered around Mrs. Elizabeth Cole Fleming's work in India, and each year about one-sixth of her salary is contributed. As the class became better organized, the Emergency Committee came into existence. Its membership comprised the entire class, and it had its separate treasury. After advertising its readiness to do anything, from sewing and cooking to nursing and shopping, the class began to fill orders through its chairman, who received them and then called on the members of the class to fill them. The first two years were busy ones, and then the plan was modified, until now the Emergency Committee fills only orders for lunches connected with the church activities and for which a charge is made.

The money that the treasurer of the Emergency Committee receives each year is used entirely for the Home Mission work at Association House. This settlement work came into prominence in the church about the time the class was organized, and when the question of Home Missions came up, it was decided to center all the efforts in the library work there. The new Association House building, dedicated in February 1906, had no provision for library work except the unfurnished room, some dilapidated and unsuitable books, and many eager children. The class used every effort to furnish that room. The silent flooring, paneling, decorating, lighting and furnish-

ings drained the treasury that year. Since then the class has bought new books and rebound old ones, besides paying some of the running expenses, having expended about \$1,500 for library work.

When the class organized, there was no place in which to hold the Sunday meetings. The church auditorium was too noisy, and refuge was found under the organ loft. In this tunnel-like room the class met to listen to Mrs. Freeman, while the machinery of the organ groaned and wheezed beside them. The claims for a suitable class room were heard, however, and when the new addition to the main lecture room was built, one of the best rooms came to the class, which has furnished it very attractively.

In November, 1906, Mrs. Freeman was forced to resign her leadership. Mrs. Ambrose V. Powell has been the most efficient leader since then, and, with a revised class membership of 56 workers, the class is anticipating many happy, successful years.

Men's Bible Class

This organization began in the autumn of 1900, at which time there was no class connected with the Sunday School for young men. Professor John M. Coulter, of the University of Chicago, recognizing this need, at the request of the Pastor agreed to teach such a class. The young men to whom the plan was mentioned took to the idea enthusiastically, and the class was begun under the leadership of Dr. Coulter, and in charge of an executive committee of three, of which Mr. J. Elliott Jennings was chairman and class secretary. During the second year Mr. Jennings withdrew from membership and activity in the class because of his removal to Evanston, and a class organization of somewhat different character was perfected. The list of officers was extended, including a president, vice-president, secretary, treasurer, and certain committee chairmen in charge of membership, social affairs, etc. Since this reorganization, the presidents of the class have been A. Miller Belfield, 1902-1906; T. J. Hair, 1906-1908; and Ralph H. Rice, 1908-1910. In 1900 there were perhaps 20 members in the class; at present there are about 150 names on the roll.

The lesson topics usual in Sunday Schools did not seem to meet the needs of such a class. Accordingly, series of studies dealing with the social mission of Christianity have been used, and since these studies always bore directly upon the varied experiences of life in a great city, animated discussions soon became

a feature of the class sessions. The following series of topics have been presented, each one of them usually extending through a year: The social teachings of Jesus, The social teachings of the Apostles, Jesus and the Christian character, Social ideals of the primitive church, The early missionary movements, Christianity and the social crisis, The Church and social reform. The discussions have been of intense interest and benefit to all the members of the class. On account of them, the class has increased steadily in numbers and loyalty, the lives of the members have been directed into effective channels, ideals have been uplifted, and the attitude of the class toward their fellowmen and the vexing problems of life have been brought more into harmony with the teachings of Jesus. The Christian fellowship developed by the members of the class has been a striking feature which has been strengthened by frequent social meetings.

Early in its life the class began to be active along practical lines suggested by its discussions. Settlement work seemed to present a practical field, and the interest of the class was brought to the work of one of the settlement houses in the city, namely Association House, a gospel settlement located in a very needy district on the northwest side of the city. The work of this settlement was begun and carried on largely for girls and women, but a boys' work was beginning, and one of the members of the class, Mr. S. F. Beatty, was induced to take charge of a class of boys, meeting in the evening for study, recreation, etc. Other members of the class were also interested and took charge of other classes.

The need of better facilities, especially in the matter of building and equipment, was so evident that the young men of the class interested in the matter soon inaugurated a movement to build a separate building of moderate dimensions for the boys' work and other needs of Association House. The figure first mentioned was \$500, for a temporary wooden building capable of serving as a small gymnasium, especially for boys. At a dinner of the class, held about the middle of 1903, the matter was taken up and considered and subscriptions made toward such a building, which upon investigation it was found would have to be a much more costly one than first supposed in order to answer the intended purpose. The figures mentioned were \$1,500, and then \$2,500, and, inasmuch as nearly \$1,000 was subscribed at the dinner referred to, the latter figure was adopted as the one to be reached, if possible. An active canvass for funds was started, and various ways and means for raising money were

considered. Altogether about \$10,000 was raised, including the gift of a fifty-foot lot for the building.

Upon taking up the matter of a building, however, it was deemed best by all friends of the Association House to have a single building for its entire work, for both boys and girls. A general canvass for Association House was then inaugurated, resulting in the raising of a very substantial amount, some \$30,000, and this with the fund raised by the Men's Class was put into a single building, occupying the property donated to the Men's Class for a boys' building. The new building contains ample equipment for both boys and girls, and is provided with a substantial corps of workers, and has adjacent to it a large playground, sufficient to accommodate several hundred children, owned in part by Association House at the time the building was built, and since added to.

Association House serves a large number of people in its community, the number being estimated at perhaps 5,000, and it must be a very helpful and leavening influence in its district. This class has continuously maintained an interest in Association House and its work, a number of its members being always in the list of officers and directors, and the members contributing individually and as a class to the support of the work.

The class has recently taken an interest in another social betterment movement. This is a work for boys in the old station of the Illinois Central Railroad at 57th Street, South Park. This old building has been repaired and equipped with apparatus for social and gymnasium work with boys, and is directly under the supervision of the Hyde Park Branch of the Juvenile Protective Association, and the members of this class are affiliated with the work and with that association, Dr. T. Grant Allen being in charge of the class committee connected with the work.

The Men's Club of Hyde Park.

One of the notable organizations that centers about the church, in the sense that it uses the church for its meetings, and was organized by men of the church, is the Men's Club of Hyde Park. It is an organization to afford wholesome fellowship, entertainment, and instruction for the men of Hyde Park, and to develop and stimulate an interest in the development of civic and social conditions. The club fills a well recognized place, not only in the church, but in the community at large, as is evidenced by the sustained and increasing interest which has characterized its meetings. It has grown from an organization of about 45 members to one of over 300 members. It was organized ten years ago

through the foresight of Rev. Joseph A. Vance, D. D., and Dr. John M. Coulter, who gathered together some 30 or 40 men for social purposes, and who organized under the name of The Men's Social Union.

In the early days of the club it seemed to be more largely educational than it is at present, for as the years have gone by, while endeavoring to have each meeting contain something of real value, the club has emphasized its social side, believing that to have the men of the church and of the community come to know each other intimately has a very real value, not only to the men themselves, but to the church and to the community as well.

The first president of the club was Dr. John M. Coulter, who served for two years. He has been succeeded by the following men as presidents: Hon. William H. McSurely, 1902-04; Dr. Willis O. Nance, 1904-06; A. Miller Belfield, 1906-08; Col. Nathan William MacChesney, 1908-10.

The club was incorporated in 1908, the application for the charter being signed by Thomas Madill, William F. Cameron, and Nathan William MacChesney. It is now thoroughly organized with a constitution and by-laws, which provide for a Board of Directors of six members, a President, and a Secretary. The club is in a flourishing condition and has selected a statement by Dr. Henry Van Dyke as expressing its point of view:

"Companionship is the one thing in the world which is absolutely essential to happiness. The human heart needs fellowship more than anything else—fellowship which is elevated and untiring, stronger and purer than itself, and centered in that which death cannot change."



YOUNG LADIES'
BIBLE CLASS
ROOM



CHURCH PARLOR



KINDERGARTEN
ROOM

Tuesday, May Third

Reception for the Ladies

Under the auspices of the Women's Societies of the church, a reception was held at 3 p. m. The guests of honor were women who had attended the little white chapel in the grove at the corner of Lake Avenue and 53rd Street. There were seventeen of these ladies present, some of whom were the children of the early church, each wearing an American Beauty rose as a means of identification. They were Mrs. H. N. Hibbard, Miss Edith Hibbard, Mrs. Lodge, Mrs. Nettie Moore, Mrs. Paul Cornell, Mrs. Alvord, Mrs. Evans, Mrs. Clark, Mrs. A. V. Powell, Mrs. Leslie Lewis, Mrs. D. S. Johnson, Miss Edna Johnson, Mrs. Baldwin, Miss Remmer, Mrs. Hamilton B. Bogue, and Mrs. P. L. Sherman. The most honored guest, Mrs. Paul Cornell, the only living charter member of the church (among the women), carried a large bunch of roses, the gift of the ladies' committee.

The program began with a group of bird songs by Mrs. Charles Robbins, after which there was an address by Mrs. P. L. Sherman, who said, in part: "In 1858 my husband and I were at the Richmond Hotel on the northwest corner of South Water Street and Michigan Avenue, when we received an invitation to attend the dedication of the little Hyde Park Chapel. The day arrived and we hired a horse and buggy and drove south to the little church. On our way we stopped at Kenwood, where my husband had recently purchased ten acres of ground on Lake Avenue in the vicinity of 17th Street. I was chiefly impressed by the beautiful wild flowers growing on the place, especially the great clumps of white and purple phlox. I have often wondered how many people now live on those ten acres. The only thing left of the beautiful trees and flowers that used to be there is one sickly little horse chestnut tree in the court of a flat building.

"We drove on to the little church, and the first thing that greeted our sight was the decorated gate posts. There was an ordinary picket fence around the churchyard, but the gate posts were taller than usual, and around these posts were the most beautiful wreaths of wild flowers, as large as a wagon wheel and as thick as my arm. Inside, the church was most prettily decorated with similar wild flowers. There my

memory stops. I do remember, though, that before we drove home we stopped at Mrs. Paul Cornell's and she gave us the most delicious cake. The sermon and the text have escaped me, but the memory of that cake remains to this day.

"Shortly after, we built our home in Kenwood and became regular attendants at the church. When the congregation divided, it was our duty to drive every Sunday afternoon to 39th Street, the end of the horse-car line, for the Episcopal clergyman. Of course that meant entertaining him at tea on Sunday evening, and then driving back to 39th Street with him at the close of the day. There was a Presbyterian wood pile on one side of the churchyard, and an Episcopalian wood pile on the other, but there were no squabbles. The Presbyterian and Episcopalian ladies met together for their sewing societies, and together they packed boxes and barrels for the soldiers."

Mrs. Fenton sang a group of songs, and Mrs. E. S. Williams of Minneapolis, who was a member of this church thirty-five years ago, followed with a brief address. Mrs. Williams was chairman of the box committee when Mrs. C. B. Nelson was the president of the Missionary Society, and related some laughable experiences in connection with her office.

Mrs. Robbins sang again, and Mrs. Leslie Lewis read a paper written many years ago by Mrs. Homer N. Hibbard for the Ladies' Aid Society, entitled "A Leaf from an Old Book," the record book of the Ladies' Aid Society from 1870 to 1886. "It was very pleasant to look back through the pages of the old book. They are fragrant with loving service of the antechamber of the sanctuary. They record a steady growth in power, love and faith. They preserve the memory of well-beloved faces which we shall never again see among us."

Miss Edna Johnson, daughter of Rev. David S. Johnson, Pastor of this church from 1867 to 1880, in a very simple and beautiful way, told of her first impressions.

"My earliest recollection of going to church is of being confronted by a flight of stairs and climbing up laboriously step by step with my mother's help. I think that must have been at the little wooden chapel, at least this is the only memory which entitles me to be numbered among the honorary guests here today.

"I have a very distinct recollection of the old stone church, where I learned to climb by myself the long stairway leading to the auditorium on the second floor. I used to enjoy

sitting in one corner of our long pew and saying the names of the different families over softly to myself as they assembled for the service." Miss Johnson continued with a most interesting series of stories of her recollections of a surprise party at the Pastor's house, a bazaar under the auspices of the "Busy Gleaners," and the Sunday School.

Letters were read from Mrs. W. A. Olmsted, now of Washington City, and from Mrs. Daniel Horne of River Forest, now 90 years old, a member of this church since 1864.

The Woman's Foreign Missionary Society.

The Woman's Foreign Missionary Society began January 22, 1869, when, at the second meeting of the Sewing Society, the ladies present resolved themselves into a missionary society "for the purpose of gaining missionary intelligence," the president of the Sewing Society acting also as president of the Missionary Society. Mrs. Norman B. Judd was the first president, serving for two years; and Mrs. C. B. Nelson was appointed secretary. Mrs. Charles Hitchcock was treasurer for the first two years and says that her possession of a horse kept her in office rather than her missionary zeal. Her duty was not only to receive the dues but to collect them as well. The congregation was scattered from 47th street to Stony Island, and she often went twice a month before she succeeded in getting the fifty (or perhaps ten) cent subscriptions.

Mrs. Judd and Mrs. Hitchcock drew up the first constitution, which was quite simple, but adequate for the needs at the time. Not long after it was adopted, a request came from the ladies of the Second Presbyterian Church for a copy of it. There were seven articles and three by-laws, which were from time to time altered or amended as the needs of the society demanded. In Article 1 the name of the society was given as "The Ladies' Hyde Park Missionary Society," which should be "auxiliary to the Woman's Board of Missions located at Chicago." Article III is interesting in the statement that "the object of this society is to engage in earnest, systematic efforts in raising funds for the support of *unmarried* lady missionaries and native teachers and Bible readers to heathen women through the agency of the American Board, and to awaken a renewed interest in the hearts of Christians in the great object of spreading a knowledge of God's word among heathen nations." Article VI provided for a meeting to be held the "first Friday of each month for the transaction of business connected with the society. On the intervening Fridays, at any meeting of the Hyde Park Sewing

Society, letters from missionary fields were to be read by any lady in possession of such intelligence." This method did not seem to be productive of great results for some time, for the secretary's reports showed that interest must have centered in the sewing, or else missionary information was more difficult to get than now. For weeks at a time the minutes read something like this: "Met March 26 at the house of Mrs. Nelson. No report. Adjourned to meet at Mrs. Bogue's Friday, April 2." These minutes, found in the little book of the first secretary, are interesting reading to those who remember the pioneer workers in the Woman's Society. Names such as Mrs. N. B. Judd, Mrs. C. B. Nelson, Mrs. D. S. Johnson, Mrs. Sallie Bogue, Mrs. John Remmer, Mrs. Charles Hitchcock, Mrs. James Wadsworth, Mrs. Stickney, Mrs. Van Doren, Mrs. George Stewart, Mrs. E. G. Clark, Mrs. Van H. Higgins, Mrs. H. N. Hibbard, Mrs. J. N. Barker, Mrs. E. S. Williams, Mrs. Mary Lodge, and many more, set us to thinking of the "old times" and what very good times they were.

Within the next decade came a number of fine, earnest women who were well fitted to take up the work some of the first were ready to lay down. Among these were Mrs. M. E. W. Cole, Mrs. John A. Cole and her mother, Mrs. Alvord, Mrs. Henry V. Freeman, Mrs. L. D. Chapin, Mrs. Charles H. Arms, Mrs. W. A. Olmsted, Mrs. H. H. Belfield, Mrs. W. C. Nelson, Miss Elizabeth Stewart, Mrs. Edgar L. Jayne, Mrs. John C. Welling, and Miss Mary Paul.

During the twenty-two years from the beginning in 1869 to 1891 the society had seven presidents, three secretaries, and five treasurers, the longest terms of service being those of Mrs. H. N. Hibbard and Mrs. W. C. Nelson, who served the society as secretaries from 1871 to 1891, each ten years. The next longest term was that of Mrs. John Remmer as treasurer for eight years, from 1871 to 1879, and Mrs. J. N. Barker as president for six years, from 1874 to 1880.

The early records show a membership of 33, which increased to 50 in a few months, and the money collected during the first year amounted to \$56.43.

In October 1870, the society took upon itself the education of a young girl in a school at Marsooan, who was called Noyemzar. This name seemed to be such a puzzle to western ears that some one conceived the idea of having the name plainly written on cards to be sold at a cent each, thus adding to the fund in the treasury.

In December of the same year the society withdrew from the

American Board and united with the Assembly's Board of Missions. This meant giving up the missionary fields in which they had been interested, and Mrs. C. B. Nelson was appointed to canvass the missionary ground and report at the next quarterly meeting, that a new field might be decided upon. Syria was the choice of the society, and Miss Eliza Everett of Beirut Seminary was asked to put one of her girls under our care.

"Woman's Work for Woman" had its first subscribers among us in 1871, and still continues to be read, though under a slightly different name, "Woman's Work."

It was in June 1872 that the Woman's Board asked for an expression of opinion from all auxiliary societies as to whether the work of home and foreign missionary societies should in future be carried on as two separate organizations, or, as heretofore, by one society. It was voted that there should be two separate societies, and steps were taken to form a Home Missionary Society.

In this year scholarships were taken in the school at Tabriz, Persia, and in Mrs. House's school in Siam, after some correspondence with Rev. Mr. Shedd of Persia, Mrs. Rhea of Persia, and Miss Dean, the first missionary sent out by the new Board of the Northwest, and Miss Jewett, as to the best field for work. At this time and for several years the letters and home visits of Mrs. Rhea were a wonderful inspiration.

Just here was encountered the first serious difficulty in collecting facts for this history, being unable to find any official record of the society from 1873 to 1887; but from one source and another we find that we were carrying three scholarships. One was at Oroomiah, Persia, and two were at Bangkok, Siam, for each of which we sent \$30 a year; and for several years \$20 annually was given to the Ada School in the mountains of Persia.

A most important epoch in the history of our society was in 1882, when we sent Miss Sarah C. Wirt as our missionary to the Laos people. Miss Wirt had been a missionary visitor in Dr. Wishard's church, the Fifth Presbyterian, before uniting with ours, and offered herself to the Board in response to Dr. McGilvary's appeal for workers among the Laos people. Our society immediately set to work to get her ready for the long journey and her work as "our missionary." The ladies met at different homes and cut, fitted, and made many garments. Every one wanted to have a share in the preparations. The Young People's Society gave her a watch, and the Sunday School a medicine chest. She sailed from San Francisco September 21, 1882, with a company of missionaries bound for the Laos field, and arrived at

Bangkok November 21. On the ship was Rev. Samuel Peoples, M. D., to whom she became engaged in the course of the next few months, and they were married at Bangkok November 13, 1883. We were told that she wears the first wedding ring made in Siam. Their first home was at Chieng Mai, convenient to the dispensary and hospital where Dr. Peoples spent a good share of his time, and Mrs. Peoples often assisted most skillfully in caring for the sick and at surgical cases. In fact, it would be easier almost to say what she has not done in all these twenty-eight years, for, being a practical woman, she has had to turn her hand to all sorts of work. Her letters have been most interesting as well as instructive, and have been saved for us and those who come after, by Mrs. Myrtilla Alvord, who copied them all on her typewriter, making a large volume which Mrs. Cole has had bound and values highly as the work of her dear mother. Dr. and Mrs. Peoples have made two moves since they went out, first from Chieng Mai to Lakawn in September 1885, and again in January 1895 to Nan, where they have remained until the present time.

During this year, 1895, our congregation, men, women and all, raised \$1,000 to buy a lot on which to build a suitable place of worship at Nan, and later approximately \$600, made up of memorial gifts, were sent to build a small church called Hyde Park Chapel, which contains a tablet bearing the names of those in whose memory the money was given. A pretty Sunday morning custom is the marching of the Mission School children to this chapel, dressed in their clean white jackets, and singing hymns. The fine French stereopticon lantern which our people sent out to Mrs. Peoples, with slides for the Bible School, has given great pleasure to both children and grown people, and has been most valuable in illustrating Bible talks. The Woman's Foreign Missionary Society has occasionally sent boxes containing articles for the comfort and pleasure of Dr. and Mrs. Peoples, and in 1890, when their son Samuel Ray Peoples was born, a baby's complete outfit was sent.

In 1895 the society adopted a new working plan which was suggested by Mrs. Herring, the wife of our pastor. This plan has made the duties of the president less arduous, has interested many more women than ever before in missionary work, and has proved very satisfactory in all respects. The women of the church are divided into ten groups of perhaps thirty in each, living as nearly as possible in one district. Each group or division has a leader and an assistant, who are responsible for one meeting each year, and who try to call on every lady in the division during the year. Each division has its special missionary field



FOREIGN REPRESENTATIVES

Mrs. Sarah Wirt Peoples
Nan, Laos

Mrs. Loretta C. Van Hook
Tabriz, Persia

August K. Reischauer
Tokyo, Japan

Miss Juniata Ricketts
Hangchow, China

Mrs. Elizabeth Cole Fleming
Lahore, India

which forms the topic of its meeting. Pledges are sent out to each member at the beginning of the year, and subscriptions are made, payable yearly, quarterly, or monthly, according to the convenience of the subscriber.

A Mission Study Class was formed in 1902, led by Mrs. John Cole and consisting of twenty members. It continued for eight years, until the whole course adopted by the Ecumenical Conference was completed and a class of four graduated. Since then the Mission Study Class has been a permanent feature of our church life, and this year is studying Latin America under Miss Stewart's leadership.

In this same year we decided to give up our scholarships and take upon ourselves the support of another missionary. Through Mrs. Freeman we became interested in Miss Juniata Ricketts, who went out to Hangchow, China, and has been there ever since, with the exception of one furlough spent in this country.

In 1903 Mrs. Loretta C. Van Hook, a much loved member of our church, and a returned missionary from Persia, went back to her old field at Tabriz, and it has been our privilege to have a share in the payment of her salary.

The history of the Woman's Foreign Missionary Society would not be complete if we omitted the name of the daughter of Mr. and Mrs. John A. Cole, Mrs. Elizabeth Cole Fleming, the youngest and latest missionary to go out from our church. The Young People's Society, many of whose members had been her life-long friends, assumed her support, but she is claimed by all of us, for we have seen her grow up almost from babyhood. In 1904 she married Dr. D. J. Fleming and went out to Lahore, India. Once she has been back, bringing her little two-year-old daughter, and those who were so fortunate as to hear her tell of her life and work in India will not soon forget it. In fact, the talks and letters of all our missionaries, which we are privileged to hear from time to time, are an inestimable inspiration to the workers in our society, and thrill us with the possibilities for the future of a work which in the last forty years has risen from so small a beginning to its present status.

The Woman's Home Missionary Society.

There has been a Home Missionary Committee in the church since 1882, Mrs. Joseph N. Barker being its first chairman. When Mrs. Charles H. Root came to Hyde Park from a large working Home Missionary Society in St. Louis, she interested a few ladies in a Home Missionary Society. Also Mrs. M. L.

Beers, we learn from the beautiful memorial to her, was one of the first ladies interested in the formation of our Woman's Home Missionary Society. She served on the executive committee and soon after she moved into her new house (Jefferson Avenue and 54th Place), threw it open for a musical and tea, at which nearly \$50 was raised for the Society. But it is in the minutes of the Ladies' Aid Society that we find the first authentic account of its organization on April 18, 1888. At a meeting of the Ladies' Aid Society on that date, Mrs. Bogue stated the reasons why it had been thought best to form a Home Missionary Society. These reasons seemed so forcible to those present (40 ladies) that it was decided to organize a Home Missionary Society, and the following officers were elected: Mrs. Charles H. Root, president; Mrs. Charles H. Lewis, vice-president; Mrs. T. H. Hamill, secretary; and Mrs. John A. Cole, treasurer. Madame Cole and Mrs. Hibbard were appointed a committee to prepare a constitution.

In the minutes of the Ladies' Aid Society for November 17, 1888, it is recorded that Mrs. Charles Root, the president of the Home Missionary Society, asked for the constitution, which was read, approved and adopted. It was stated that every month one meeting should be devoted to Home Missions. Another entry of January 16, 1889, records "It was decided that luncheon should be served at the first meeting in each month, that being the day devoted to Home Mission work." These and other entries in the minutes of the Ladies' Aid Society seem to show that the Home Missionary Society kept pretty close to the Aid Society for some time.

While the Home Missionary Society considered different fields of labor each month, its one special interest was the support of its missionary Miss Albertine Butts at Mary Allen Seminary, Crockett, Texas, and her work among the Freedmen. Until March 1895, the contributions of the Society went through the Freedmen's Board. After that date all funds were sent to the treasurer of the Woman's Presbyterial Society of Home Missions in the Synod of Illinois, to be apportioned to various causes supported by the Board, which method still continues.

For many years the regular subject for May was the Presbyterian Hospital, and Miss Patterson, the hospital missionary, would give an account of the spiritual work in the institution and its results, telling many impressive anecdotes in a way that touched all hearts.

The sending of missionary boxes to home missionaries and minister's families has been a special feature of the work each

year. No one can read the grateful letters from the recipients without feeling the need for this phase of the work.

In November, 1900, Mrs. W. A. Olmsted established the Mia Olmsted memorial scholarship in the Girls' Industrial School at Concord, N. C., among the mountain whites, credit for which was to be given to this society. Every year she sends the required \$75 through the treasurer of our Home Missionary Society.

The Home Missionary Society seems first to have come in close touch with the Foreign Missionary Society during the summer of 1893, as the Annual Report of April 1894 says: "We did not take the usual vacation of two months in the summer, but instead held union meetings with the Ladies' Foreign Missionary Society in July, August and September."

In April 1905 the Woman's Foreign Missionary Society and the Home Missionary Society tried the experiment of meeting on the same day, with luncheon served between the meetings.

The combined societies decided to try still another experiment this year (1910), that of having one president for both Societies; therefore, at the annual meetings (February), Mrs. Robert F. Cummings was unanimously elected president of both the Foreign and the Home Missionary societies.

The Ladies' Aid Society.

In the early years we were very few in numbers, and the small society existed under several different names. First it was called "The Ladies' Sewing Society," and held itself ready to take in sewing of all kinds, to be done on reasonable terms. After several years this method was discontinued, and in 1872 the "Ladies' Home Missionary Society" took its place. This society met to make garments to be sent in missionary boxes. In 1874 it was reorganized under the name it now bears, "The Ladies' Aid Society."

Besides the usual work of such a society, it had then the care of the sick and poor. There was no other organization to do charity work, and for years any case of poverty, sickness, or suffering which came to the knowledge of the church was cared for by this society. Coal and comfortable garments were distributed, nurses and medical attendance provided in cases of sickness, and nourishing food and delicacies furnished, often for weeks at a time.

All recognized and respectable methods of raising money were well-known to the veterans of the society. Whenever a tight pinch came, and the fiat went forth that "something

must be done," forthwith the fair, the picnic, the New England supper, the Martha Washington tea party, or some other enterprise called all the hosts together for service.

The Aid Society justified its name by more than once bringing up the arrears of the pastor's salary, when the trustees were unable to raise the money. There were a few years when we were called to walk in dark and trying paths. The debt which had hung over us ever since the building of the church had been growing more and more burdensome and oppressive. In January 1881, a memorable day in the history of the church, Mr. Edward Kimball appeared and announced that he was going to help lift that debt. When at length the societies of the church were called on for contributions, a few of the members of the Ladies' Aid Society gathered in neighboring pews and, holding their breath while they did it, pledged themselves to give \$1,000. They felt frightened the next day when the glow of enthusiasm had faded a little, but they set to work stout-heartedly, with woman's characteristic impatience of being in debt, and with such blessing on their effort that the \$1,000 was paid in six months, instead of the two years which had been given them.

For a long while the wear of time and weather on the church had been growing painfully apparent on walls and ceilings and floor. It grew worse. We were ashamed to have our new pastor, Mr. Ray, who came to us in the spring of 1881, believe that we were such bad housekeepers. One day a large piece of ornamental cornice fell, leaving an unsightly chasm. Something must be done. The treasury was empty and the trustees, when appealed to, shook their heads discouragingly. The cry went forth as to a forlorn hope, "The Ladies' Aid Society to the rescue!" By this time the Ladies' Aid Society had begun to be regarded as the Tenth Legion, or better, perhaps, "the Old Guard, which never surrenders." Our energetic president, Mrs. Higgins, said we must do it, and we did it in the summer of 1881. We came back to our clean and freshly decorated church on October 9, 1881. This campaign brought our treasury very low; after all bills were paid, two cents were left.

The old book follows the fortunes of the Aid Society only so much farther as to record the aid given by the society in the building of the manse. On March 4, 1885, it was voted at a meeting of the Aid Society that the money in the treasury be appropriated to the parsonage fund. The enterprises for adding to this fund, by making aprons and comforters, and by

various entertainments, went on briskly during the year, to so good a purpose that a reception was held in the completed manse on the evening of April 2, 1886.

The foregoing is an abstract of a paper written by Mrs. Homer N. Hibbard, for many years secretary of the Aid Society.

There was still a mortgage on the manse, which was carried until 1888, when the society decided to raise the money by personal subscription, which was done, "and the manse passed from the Ladies' Aid Society into the hands of the church trustees, becoming church property." It has been the mission of the society ever since, however, to keep a watchful eye on the manse, and to renew its decorations from time to time, as well as to assist with occasional repairs.

The society was growing, keeping pace with the growth of the neighborhood, and had about doubled its attendance in two years.

In 1889, the Financial Committee of the Trustees sent a letter asking help in raising money for the proposed new church, and \$1,000 was pledged. The never-to-be-forgotten bazaar held in the Tabernacle the next December raised \$700 of the amount, and on April 2, 1890, the society held its first meeting in the new church parlors. At that time began the buying of kitchen equipments, and china, glass, silver, and tables of various sorts, also sewing machines, which, continuing up to the present, has gradually accumulated a fine outfit.

The period of Mrs. Walter Nelson's presidency was marked by a very noticeable increase in membership, due to her personal effort in interesting ladies and securing members. Mrs. Nelson set her aim for a membership of 100, and she passed it by ten, with an attendance often reaching 65. Sociables were more popular then than now. In January 1893 the Aid Society gave one which was attended by 350 people.

At the March election that year, Mrs. T. G. McCulloh replaced the faithful and competent Mrs. Nichols as treasurer, and has served in that capacity ever since, seventeen consecutive years, much to the satisfaction of the society.

The attendance, which had been waning a little, took an upward bound when Dr. Vance came, and has been soaring ever since, until, with an attendance of from 85 to 100 and more, we are even outgrowing our much enlarged accommodations.

As soon as the new church was built there was another church debt, and for three years in succession the society pledged and paid \$500 toward it, making a total of \$3,500 re-

corded as paid by the Aid Society toward the two church buildings.

Methods of raising money have been much the same from the beginning, but one bazaar was a unique success, a truly beautiful affair, which attracted widespread attention. It was called "A Trip Around the World," and was held in February 1901, under the direction of Mrs. J. E. Parke. The bazaar of December 1909 surpassed all others by taking in over \$1,800, besides being a notable success artistically.

In 1906 the day of meeting was changed from Wednesday to Tuesday.

Since 1907 the society has had another period of rapid growth, and this time due to the formation of the Young Ladies' Guild, which has taken charge of the fancy work and made the last two holiday bazaars the great success they have been.

It falls to the lot of the Aid Society to do a good share of the entertaining in the church, and from time to time the Presbytery, the Synod, and other large gatherings have been served with luncheon or dinner. The first annual church dinner was served by the society in April 1904. Circumstances prevented its repetition in succeeding years, but it is now becoming an established custom.

Not all of the work of the Aid Society is to raise money, for a very large amount of sewing is done for charity. Such institutions as the Presbyterian Hospital, Glenwood School, Crippled Children's Home, and the School Children's Aid Society annually receive contributions of sewing or money, or both.

Golden Jubilee Banquet.

In the evening of Tuesday, the men of the church and their guests assembled at the Chicago Beach Hotel for the Golden Jubilee Banquet. It was an occasion of good fellowship and many reminiscences, and the most notable single feature, perhaps, was the singing of patriotic songs written by former members of the congregation. These songs were printed in the very handsome menu and program booklet, and included "The Battle-Cry of Freedom" and "Tramp, Tramp, Tramp," by George F. Root, and "Marching Through Georgia," by Henry C. Work.

Judge Henry V. Freeman acted as toastmaster, and his introductory remarks were in substance as follows:

"It is my pleasant duty as chairman to welcome here tonight the representatives of other churches of our neighbor-

hood who are sitting at this table. We have with us Dr. Crosser, of the Kenwood Evangelical Church, at the extreme right; next, Mr. H. L. Waite of St. Paul's Episcopal Church; then we have Dr. Nathaniel Butler of the University, representing the Baptist Church; next to him sits Mr. Hamilton B. Bogue, one of the charter members of our church; then comes the Rev. Galusha Anderson, D. D.; Dr. Hubert C. Herring, one of our former pastors; Major James H. Cole, an early member of the church; Rev. Dr. Frothingham, Stated Clerk of the Presbytery; Dr. Edward H. Curtis, pastor of the Woodlawn Presbyterian Church, which is one of the children of this church; Rev. C. Harmon Johnson, of the South Park Presbyterian Church, son of our former beloved pastor; then Mr. Frederick W. Root, son of the late George F. Root, who rendered such distinguished service to the Union cause during the Civil War by his great war songs, some of which are on the program; then Mr. Leslie Lewis, representing the South Park Congregational Church.

Recently Mr. Hamilton Bogue told me that Henry C. Work, another writer of great war songs, the author of the famous "Marching Through Georgia," who was a member of this church in the early days, had at one time an attack of illness when he and his young wife were living in a frame house on Madison Avenue south of 53rd Street. Mr. Bogue, though working down town every day, frequently went over there, and in good old neighborly fashion sat up with the sick man night after night. At that time Mr. Work was composing his well known war song "Kingdom Coming." Mr. Bogue recalls that while Mr. Work was lying wakeful at midnight he sometimes laughed out loud with hearty glee as some humorous situation developed itself in his mind, which he has set forth in that song."

"The men of that time were bearing the heavy financial burdens of the church. They were struggling to build it up. In every way, financial and spiritual, they were trying to serve the Lord. Their memories ought to be pleasant to us tonight, now that most of them have passed to a higher and nobler service than that of earth. We realize tonight that this church has done a great work in the community. It has often seemed to me, and doubtless to others, that it was not making very much impression, but I am conscious tonight, as I look backward, that it has made and is making a very real impression. There has always been here a genuine Christian influence making itself felt from generation to generation. The older

members of the church cannot think of its past without recalling the very large number of good men and women who were striving in all its history to serve God in sincere and earnest religious life and service. Such men and women are always making impressions for good, the extent of which neither they nor others realize at the time, but which nevertheless survive. If it were not true of this church and had not always been true of it that it has been earnestly trying to do the Lord's work here, we should not be celebrating its fiftieth anniversary, for this celebration is of no value unless it shall stimulate to higher efforts and nobler service in the years to come.

"I remember reading one morning many years ago that Rev. Galusha Anderson had been called to the head of the old Chicago University. He had lived here before, having been pastor of the Second Baptist Church. The people there still hold him in loving remembrance. Tonight they required his presence at a meeting of their own, in which they paid honor to the memory and loving service of an old member of his congregation. Dr. Anderson became president of the old university and later a professor in the new. There have been three different periods when the Hyde Park Presbyterian Church was without a pastor and it has called on him to serve as acting pastor in its pulpit. Now in the Indian Summer of his years he has retired from the new university's service and is doing valuable and earnest work in other fields. In these golden years he has all that should accompany old age, love, honor, and troops of friends; and I am very sure that not the least grateful of the friends who cherish him are those of the Hyde Park Presbyterian Church. We rejoice that he is with us tonight."

DR. GALUSHA ANDERSON: "I feel very much at home tonight, and I am very happy to be here. Still you belong to one denomination of Christians and I belong to another, and why am I happy? Simply because to be a Christian is a vastly greater thing than to be a Baptist; to be a Christian is a vastly greater thing than to be a Presbyterian; and because we meet here as Christians, as those who love Jesus Christ, our hearts flow together.

"Perhaps there is another reason why I felt at home in the Presbyterian church. My grandfather was a Scotch Presbyterian. He was born in this country of Scotch parents, a member of the Presbyterian church of Leroy, in western New York. A few years ago, when I was in that village, the brethren found out there was a grandson of their Presbyterian elder in town, and they would have me stay over night, and they filled the

church full, I suppose just to see how the grandson of the Presbyterian elder looked, and how he talked; and I had a glorious time with the Presbyterian brethren there.

"I remember some years ago when Mr. Kimball was trying to wipe out the church debt and did it. In the evening I said, although I was pretty poor in those days and have not bettered myself much since, 'I must pay \$25 on that debt because my grandfather was a Scotch Presbyterian'; and he announced it and said 'blood will tell.' Well, that was a great day. I have always been glad I was present on that occasion. He came unexpectedly in the morning. The elders of the church were greatly disturbed; they did not think it possible to raise that debt. I came in and found them in that condition. I remember Mr. Hibbard said 'you want to preach this morning, don't you?' 'Well, I am not so very particular about it.' He wanted to get an excuse to turn Kimball off. 'Well,' he said, 'you came here for the purpose of preaching, didn't you?' 'Certainly.' 'Don't you really want to preach?' he asked. 'Yes, I want to preach.' 'Mr. Kimball is here and wants to raise the church debt, and we don't think he had better do it.' 'Don't think a moment of me,' I said, 'I should like to see the debt raised.' And they let him begin. At ten o'clock that night we had the thing done. They could do more than they thought. That was a great day, a day of triumph for this church.

"Now the thing that cheered me most in the history I heard Sunday morning was the reference to the mission which this church planted and took care of, and which grew into a strong Presbyterian church, and has been a strong Presbyterian church now for many years. So this church reproduced itself to the south of it. Now this proves what churches are for. They are in this world to establish the Kingdom of God in the hearts of men, and to propagate themselves by putting out these missions and then nurturing them until they grow into efficient churches.

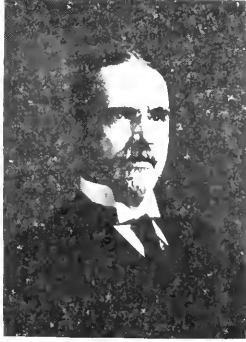
"We must save the cities if we are to save this republic, and so the stress of our evangelical endeavor ought to be in the large cities. If we do it, we must proceed on the idea of Christ. Christ always turned his heart towards those that had gone astray. The Good Shepherd went after the sheep that was lost until he found it, and his ministry was summed up in the saying 'He came to seek and to save that which was lost.' If we are going to evangelize this great city, we must plant missions and save the people right in the worst places, and keep them there until we regenerate these neighborhoods."

"In the early days of the McCormick Seminary some young men said: 'We want to plant a Sunday School, and we want to find the worst place on this side of the city in which to plant it.' Some men said: 'Go over there; that is the worst place on the north side; they call it 'Hell's Hole.'"' They established that Sunday School, and they gathered in the children, and they preached the Gospel, and renovated the neighborhood, and today a flourishing Presbyterian Church stands upon the very place where they planted their mission, and it has stood there for years. They went to the worst place first and that is what we should do. Now, how are we going to do it? No one denomination can do it, but all of them united together can do it, and we need not put aside our peculiar notions, either, unless we want to."

JUDGE FREEMAN: "Some sixteen years ago Dr. Herring came to us as the pastor of the church, was with us four years, and was greatly beloved. When he went away he left behind him a sincere regret on the part of the congregation, who had become deeply attached to him in the relation of pastor and people. He went from here to Omaha, and is now doing noble service in the Congregational Church, has become one of its most prominent and active Board secretaries, and is rendering yeoman service for God and humanity. We rejoice in his presence tonight and I have great pleasure in presenting him to you.

DR. HERRING: "It is a very great pleasure indeed to have a share in this semicentennial celebration. As Judge Freeman has said, I have pitched my tent in another camp for twelve years, but the camp is not so far away but that I have been able to hear the reports of your prosperity, the growth of your numbers, the enlargement of your plant, the splendid leadership that you have and the loyal and splendid following, and the wide and widening influence that you have exerted; and the camp has not been so far away, either, that I have failed to have great pleasure in hearing of that prosperity, and in knowing of it rather intimately through the various channels by which it came. It is a very happy thing to think that at the end of fifty years there is so much to be grateful for, and so much to be hopeful for, as you gather here.

My own memories of Hyde Park run back of my pastorate. In 1879 I came as a student at the old university at 35th Street and Cottage Grove Avenue. Hyde Park was then a village somewhere southward. I do not remember that I knew anybody who had been there; nobody made such a daring trip.



DEACONS

A. L. Smith
Arthur V. Lee
Abner T. Hinckley

Anson S. Hopkins
Henry S. Osborne

Charles E. Ware
Chas. L. Boyd
Edwin D. Wheelock

That university was presided over by Dr. Anderson, who has just spoken.

"I note that there have been changes here. I see more new faces than I thought I should, for as I have scanned your church roll from year to year, I have been interested to see how constant is the body of workers of this church. I presume I know a great many of these young men if I only could place them. Presumably they were boys twelve years ago, when I left here, and they have grown to manhood, and there have disappeared the outlines of countenance which I should recognize.

"It is interesting to note that the men who were carrying the burdens of the old days are carrying them still, with reinforcements, and it is a pleasure to think of the years of friendly service given by these men.

"Your church is getting out of its youth. I suppose that in this country a church 200 years old is an old church, because that represents about the maximum which is reached by some of the far eastern churches that were organized in the early days. This church developed in organizing its spiritual muscle and strength, and is now ready for its great service. These past years, whatever they have been, have been preliminary years, and you are to begin doing the great work of this church. Just as a man passing the age of forty might be said to be ready to do the utmost that in him lies, so you may say of this church. I want to call your attention to a single thing, and that is that your church, by virtue of its location, by virtue of its history, by virtue of its present strength, has upon it a sort of responsibility that would not rest upon a church of similar membership located in some other part of the country, where its function would be primarily that of a shepherd of a flock of people, and sending out its gifts for the evangelization of the world. You are here in a position of strength, in a locality influential in its nature, in the midst of a throbbing heart of the great interior of our land. Your church, therefore, takes on quadruple significance. You are those to shepherd a flock; you are those to send gifts out to evangelize the world; you are those to provide for the generation that shall grow up around you; but beyond that there is much to do here. You are in the midst of a city which must be conquered and held for Jesus Christ, if ever we mean to conquer and hold this great interior for Jesus Christ. Now that all means that there ought to be in your church life here a sort of quality in all these coming years of your maturity which shall differentiate you from a church differently placed. And I want to remind you that your

church, situated thus, influences those heavily laden with obligations, upon whose success or failure depends the success or failure of this great experiment which would win the world.

"We have come into an age of philanthropy when it is vastly easier than it ever was to get men to give of their substance for the relief of trouble and sickness, an age of reform when men's hearts are hot against corruption and evil as they never were, and an age of education when the truest desire of every home is that our children may be educated and the money of men is brought out like water to found educational institutions. All these things are luminous with hope. They cannot fail to stir one's heart to have a share in such great movements. But if philanthropy, reform, and education could accomplish all they desire unto its utmost limit, they would still fail to reach the need of humanity, for they have no power to bring man into relations with God, and the Church of Jesus Christ exists for that purpose. And I remind you, also, that neither reform nor education nor philanthropy can carry out that program unless behind them and in them is the thrill and love of Jesus Christ which flows into the world through its church. But your philanthropy will die, and your reform will die, and your education grow cold and false, unless the coming of Christ is added. The great, big, central responsibility is on us who have in hand the affairs of the church of Jesus Christ to make, if we can, the church and the world one, co-workers; and it is for us to see, especially in the great cities, that the church is an institution of heaven. The church shall then get the most devoted effort of our lives, and, so far as in us lies, with faith and prayer and activity let us help the church to win the battle and win the world for our Lord Christ."

JUDGE FREEMAN: "In 1872, when I first united with the Hyde Park Church, there was a young man here, with his wife and daughter, who became active in the church work. He became so interested in Christ's work that he gave up his business, and since that time has been a preacher and worker for the conversion of men. I am not going to take time to introduce him to you at length. Many of you have met him, many of you have heard of him, and I think many of you know of the work he is doing. Many parts of this and other lands have borne witness to his zeal and efficiency, and wherever his pilgrim feet have trod, he has left the impress of an earnest man seeking to serve his God and Master. I introduce Major James H. Cole.

MAJOR COLE, after relating anecdotes of his early experiences in Chicago, and also in the army, closed as follows:

"Friends, you do not know what this Presbyterian Church is to me. My father was a genuine Methodist minister, my mother was a Presbyterian, my oldest brother a Baptist minister, and my wife a Congregationalist. I am a mixture, and in my heart I belong to all of them. A mighty union has taken place down in the Auditorium this week, where all these denominations have united on missionary lines, and this is just what this Presbyterian Church has been doing for many years. God has a purpose for us all. That purpose is to get right with God. Repeat the following after me:

"THE PURPOSE OF GOD: (1) *In Christ*.—By Him to reconcile all things unto Himself. That He should give eternal life to all who believe on Him. That He might destroy the works of the devil. That also He should gather together in one the children of God that were scattered abroad. That in the dispensation of the fullness of time He might gather together in one all things in Christ.

(2) *In the Church*.—That we should be to the praise of His glory. That we should be holy and without blame before Him in love. That all may be one. That He might present it to Himself a glorious Church. That now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God."

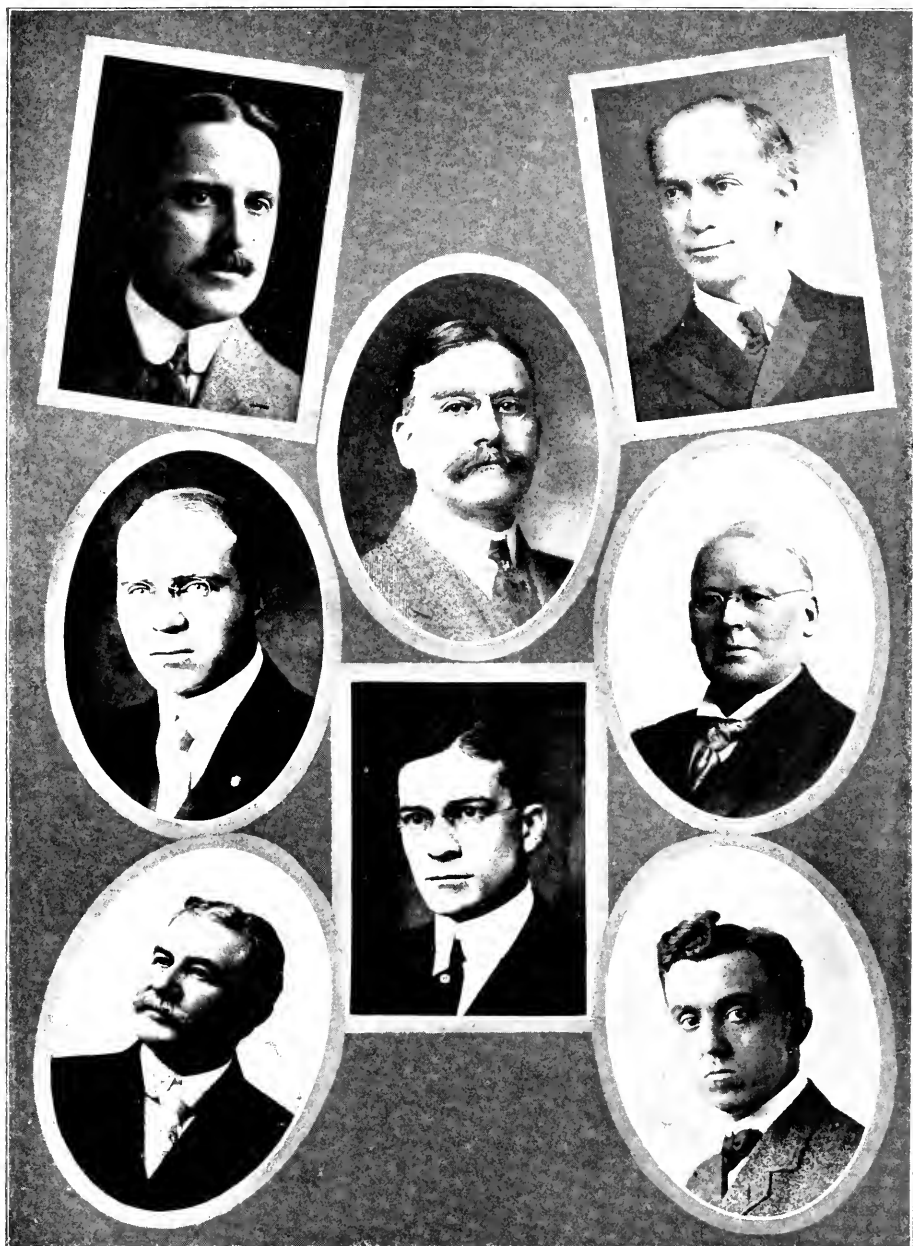
JUDGE FREEMAN: "Mr. Hamilton B. Bogue is a charter member of the church, and the only one who is left here. He was one of the first three elders of the church. In those days I have heard it said of Mr. Bogue that he made himself a hewer of wood and a drawer of water for the struggling infant church. He is now among those who have, in the words of Webster to the veteran soldiers of the Revolution, 'come down to us from a former generation.' We are glad of the opportunity to hear from one who has for so many years been closely identified with the church history."

MR. BOGUE: "My tongue never obeys when men lend their ears, so I hope you will indulge me in reading the little I will say. The foundations of Hyde Park Presbyterian Church have been builded so deep, so wide, and so solid, that it is little wonder that the span of its noble life counts fully fifty years. The pages of this bright primer say this is its Golden Jubilee Week, that it was born May 6, 1860. I well remember the bright sunny morning. The little frame chapel, white with green blinds, seemed a fair structure among the oak and hazel at the northeast corner of 53d Street and Lake

Avenue. There rested on the gate a generous wreath of the bright wild flowers so plenty then along the paths everywhere, through the fields and wooded ridges. My mother said, 'See, there is Grandma Ryan under the trees across the street, may be she brought it.' She said, 'Yes, I made it for your church. I can't go inside, but Jesus came for all of us and He will bless us all alike.' The woman was an Irish Catholic, working whenever she could for neighbors' families. Did the humble woman give our young Calvin band a commanding example against living in a narrow creed?

"Another incident leading toward wise theology had happened the previous Friday evening when balloting for our choice of denomination in which to organize the church. The first ballot was seven for a Congregational church, four for a Presbyterian, and one for a Methodist. The Presbyterians were so astonished and grieved that they were in tears as they told their disappointment. They had lived here four years, holding weekly prayer meetings and often Sunday services in their homes, always believing the church would be Presbyterian. Paul Cornell had built the church with faith in the same result; so confident were they that the question had not been discussed. There was one Congregational family having four votes. They quickly conferred with the other three and a motion was made to reconsider the ballot. A new one was taken, resulting in eleven Presbyterian votes and one Methodist. Curtiss Bogue was the Methodist. Mr. Cornell urged him to change. He said he ought not to, as he would not enter the membership; therefore he had no right to say what denomination it should be unless it be Methodist; but whatever it might be called, it would make no difference in his work, for he would do all they would allow him as long as he lived near enough to get to it; but for himself he had been converted from careless life into the Methodist faith as a brand from the fire, and he must live in it to the end of his days. So with such dedication from three great militant creeds, the church has had good precept for its vigilant guard against narrow, ungenerous ways, and its well known and admired stand on all questions of religious principle have been well worthy of its beginning.

"The past years of the church glow bright with unvarying record of full duty well done. No scar of dissension can be traced on its pages or recalled in any memory. Trials have been encountered, but with true hearts and brave courage.

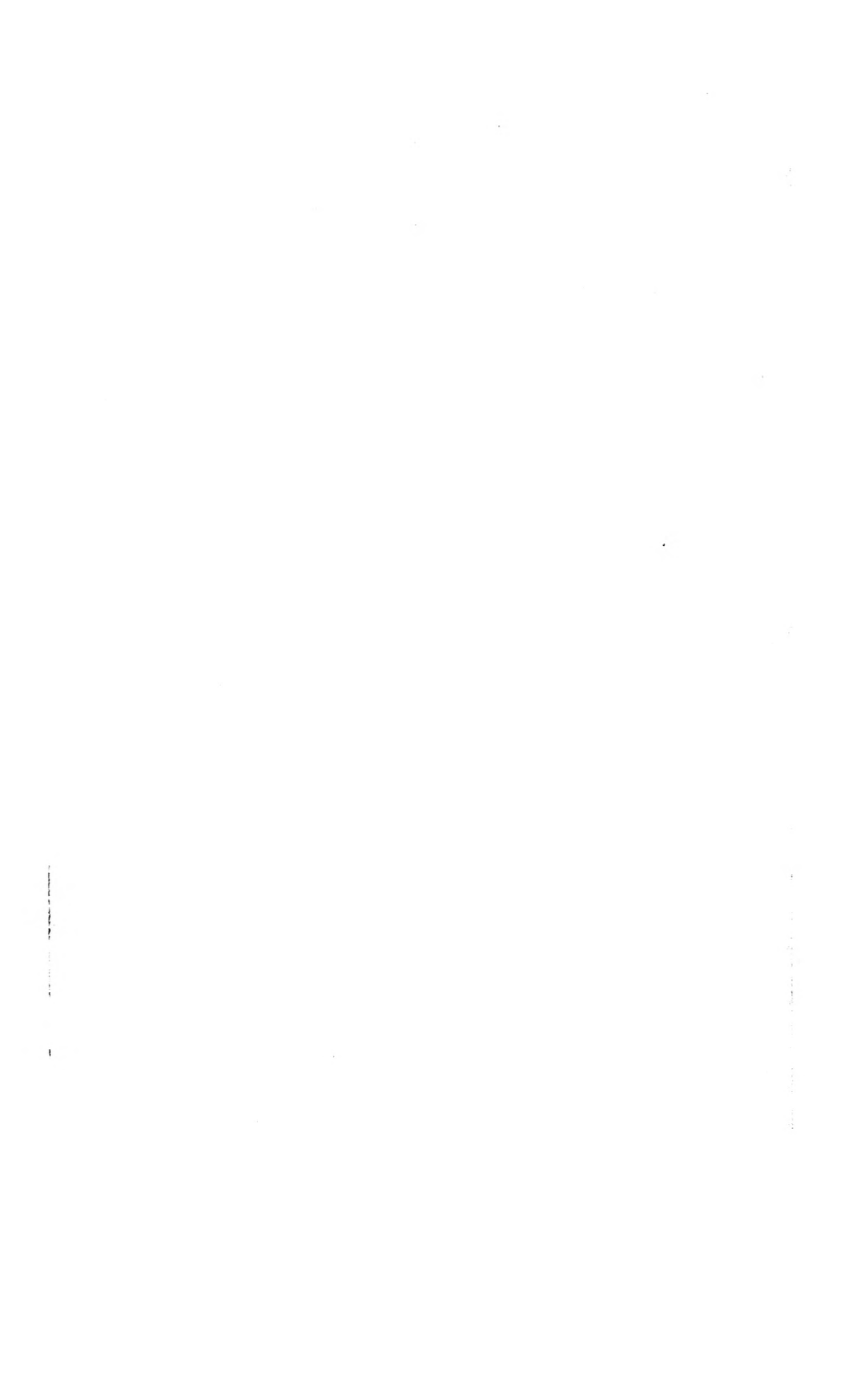


DEACONS

Frederick A. Brown
A. Miller Belfield
Emil O. Rudert

John C. Riheldaffer
Frederick R. Angell

Arthur W. Cole
Theron M. Bates
Charles C. Robbins



Those responsible for its fame have so quickly got close to the troubles, and cured them so thoroughly, that trouble always vanished, and under Divine help harmonious life and brave, efficient energy for its duties have continued unhindered; and through all the passing years the church has increased its service as widening opportunities have multiplied, and the people whose homes have been within its limits have gratefully acknowledged its good influence and joined hands in holding up its bright banner. Surely the able, righteous, human-hearted pastor whom our good God permits to lead us now will, with the help of the full 900 and more worthy men and women enrolled in his fold, fulfill the commands of the Divine Master that the fields be well tilled and the harvests all gathered.

"Good friends tell me they are glad when they realize that I have been held in the sacred fold full fifty years. I have done little indeed to deserve their praise. The high honor of being held in the membership roll of this noble church so long is very dear to me, and no influence in my life has helped as that has helped me. It has been one unchanging happy part of all good that I have known. I was young when first honored as one of its cup bearers, and that high duty, continuing as it did well into my middle age, is a loved and cherished memory. The church associations of all my family have been within its fold. The noble woman whose happy heart and pure soul have been the inspiration of my life, four years sweetheart, forty-three wife, came into its blessed shelter before she was nineteen. All our three boys and our daughter were baptized at its altar, and the daughter came back so that she should be proclaimed a bride at the same altar. Now with these dear memories filling my heart so full, I plead that the years that may remain to me may hold you in such willing charity that I may not be without your loving regard."

JUDGE FREEMAN: "Mr. Fred Kent was for a long time Superintendent of the Sunday School, and has since been living in Huron, North Dakota. We expected him here tonight, but unfortunately he is unable to come. Dr. Butler has consented to speak in his stead. I might say many good things about Dr. Butler, but I could not say anything you do not know. We listen to him with genuine pleasure always, and we have had the privilege of hearing him in our pulpit on many occasions."

DR. BUTLER: "I think it is most kind that I have this opportunity, as you kindly gave me an opportunity on Sunday, to take part in your celebration, which I have discovered means so very much to every one of you, as it ought to with fifty years of splendid history. This is the occasion for us to look back upon the past. I could not bring to you any recollection of a past of any special interest, although my lot has been cast among Presbyterians, to my very great advantage I am certain, since I have lived in Illinois. But there are various ways of dealing with the past. Some are interesting and some very stupid. An old friend in Maine, once a college president, coined a happy word in telling of the past, as not reminiscences but 'reminuisances.'" I commend it to you as you grow old. Nevertheless, I can remember some years ago when I came out here from Maine, the town was hopefully looking forward to having 300,000 population, and was disputing with St. Louis.

"I went first to Lake Forest, a college of Presbyterianism, and I recollect Mr. D. R. Holt, whom some of you will remember with great honor, Simeon Reed, Mr. Benedict, Wm. Henry Smith, and J. V. Farwell, who are some of the men known far beyond Chicago in all Presbyterian circles. I could recall Dr. Kittredge of the old Third Church, and Monroe Gibson, an embodiment of sunshine, as well as some other men of energy and men of great power. Then there was Dr. Herrick Johnson. I am doing pretty well for a man brought up in the Baptist church, and I count myself very happy to have known such men, and to have been associated with them in the university, and to be honored with the acquaintanceship of so many men in your own church.

I think that our modern conception of the church and of the function of Christian men in this world is a most fortunate thing. I do not know any body of men that better embodies the modern idea of the church and the world and the function of the church in the world than Dr. Coulter's Bible Class. A man I met this afternoon referred to the old days when young people had to choose between enjoying life and going to heaven. The two things could not go together. They had to choose. We do not have to choose; indeed we feel that if a man can help transform this world into the Kingdom of God, it is full proof that he will be in the Kingdom of God."

JUDGE FREEMAN: "The next speaker is one of us and needs

no introduction. Yet I cannot but refer to the fact that not only is he loved and admired for the work which he is doing in the church with the Men's Bible Class, but he is recognized the world over as a distinguished scientist. He is, as we all know, one of the leading men in the University of Chicago, head of the department of Botany. In him there is no conflict between science and Christianity.

DR. COULTER: "This reminds me somewhat of the university alumni banquets which I attend occasionally. The general program consists of distinguished alumni who have achieved success of a certain kind and who give us their reminiscences, and then some fledgling is called out to stand for the university as it is today. I understand that I am to play the rôle of that fledgling tonight. You have had the representatives of the good old days, and I am to represent the present day.

"When we trace the history of a church like this, situated as it is, a witness for Christ for fifty years, a complete transformation is to be expected. We expect a transformation in equipment, which we have; and a transformation in numbers, which of course we have; but it seems to me that the most significant transformation in this church, as in practically all churches, is a transformation in the point of view. In the days that have been recalled to our memories, this church was in a rural community, in the quiet retirement of Hyde Park village; and now it finds itself in the midst of a great metropolitan community, and the transformation in its outlook is not only remarkable but inevitable. It is not, as it once was, a quiet and restful and worshipful sort of a place, a kind of retirement from the business of the town into the country. It is a great organization, about which surge the problems of the metropolis, and it must confront these problems and help to solve them; in other words, it has grown into a new organization with a new outlook. I have a friend who is fond of using this contrast: that the church of the olden days was regarded as a cold storage warehouse, while that of today is a power house. In those old days the church was regarded as a fold, to protect a timid flock from the wolves outside; now it is a training camp, which is organized to equip men to go out and destroy the wolves. That figure feebly expresses the attitude of the church toward the world today.

"I like to think of this church recognizing as its attitude

that which Christ held, for example, toward the Pharisee's Sabbath. Christ found a ritual Sabbath, and he informed the ecclesiastics of that time that 'the Sabbath was made for man, and not man for the Sabbath'; and this is our view of the church today. The church was made for man, and not man for the church; and as human need develops, and conditions are modified, so the church must become adapted to the changes. The church is not an organization that is fixed and that must impose itself upon men, an organization to which men must conform, but it must grow and adapt itself to human needs as they multiply and shift from generation to generation. The church today is not an organization completed and let down from heaven, but it is a great organization made to meet the needs of man. We have not changed the emphasis. The old worship function of the church is not being exchanged for something else, but there is added to this function what we may call the social service function, and we recognize in this a broader ministry of service. The church has begun to recognize the need of the community and the need of the world, and is beginning to recognize its own mission. Contrast the little village church with this great metropolitan organization, which adds to its worship, and to its far-reaching ministry in foreign lands, the equipment of power which its members may use daily in a great city. The transformation is marvelous, and I am glad to recognize that in this church there are hosts of men with this larger point of view, who are striving to meet the needs of a world, and are demanding from the church, as one great efficient organization that makes for righteousness, not merely service to the individual, but also service to the community."

JUDGE FREEMAN: "It would be superfluous to introduce the next speaker. Some years ago I was sitting by the side of Dr. John H. Barrows of excellent memory, whom I was soon to introduce to an audience, and he told me that when lecturing in India he was introduced on one occasion somewhat as follows: 'I am asked to introduce Dr. Barrows. Shall the mosquito introduce the elephant?' Tonight I am asked to introduce our pastor, Dr. Vance. I will present the elephant."

DR. VANCE: "It is a late hour, and I have too many chances to speak to most of you men to take much time this evening, but there are two or three things which I wish to say to you tonight, because it is a rare occasion, and because we can

speak in a very heart-to-heart way. I think it is the first time I have ever faced you men alone.

Before I say anything direct to you, I want to express in behalf of our entire congregation our appreciation of those who have made our history. We are rehearsing this week the story of fifty years of struggle into the great throbbing city church that we are today; and as we read it and hear it, we realize how true it is that no great results are born of little efforts or small sacrifices. We have come to our great vantage ground today and to our large growth because of the struggles of that little band of which our honored senior member is the illustrious representative tonight, and those who labored with him in pulpit and in pew. We should enshrine in our hearts, as well as in our memories, the names of Bradford, Averell, Geo. Bowman, H. A. Hopkins, and that servant of God, who is represented around this board tonight by his minister son, Dr. D. S. Johnson; E. C. Ray, whose brilliant mind has perhaps not been surpassed by that of any other Presbyterian minister who has occupied a pulpit in this city, and who is still striving to labor for the church he loves, although in too poor health to be with us this evening; and our Dr. Herring, who is now carrying the standard of our sister Congregational Church into the frontiers of this great nation, and is making his life avail as never before for the glory of God. These and those who have labored with them and under their leadership during these past fifty years, we honor tonight as those whom God has honored with fruitfulness, great in their ministry.

"In behalf of the congregation a word of appreciation is due for the friends who are participating with us in this happy week; the pastors from other churches, and this beloved man, Dr. Galusha Anderson, who is as dear to us as if he had been originally a Presbyterian; and those brethren who have come to us to share in our delight; these and the other brethren we desire to thank very much for participating with us in this happy week.

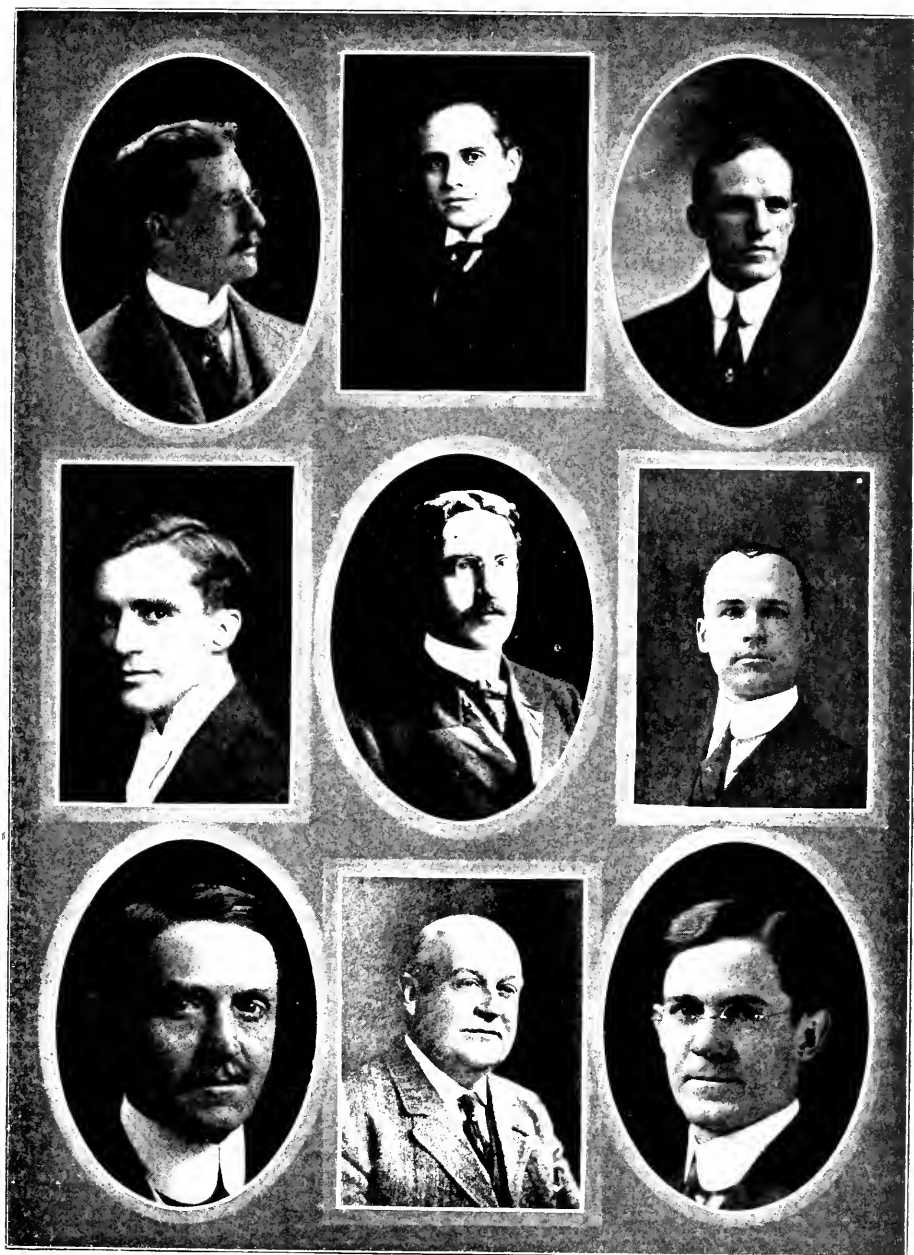
"Then I desire to say a word to those who have helped to make the pastorate of these recent years fruitful to any degree that it has reached. When Mr. Cole and I went over his historical address, I said, 'I want you to say, Mr. Cole, if you please, that whatever has been accomplished during the past ten years of the present pastorate has been accomplished far

more by the hearty cooperation and the united endeavor of the officers and members of the congregation than on account of any special leadership they have had in the pastorate or pulpit.' Mr. Cole said it well, and I want to say it out of my own heart and with my own lips.

"I came to you very young and inexperienced and very self-confident. Had I not been both, I should not have undertaken this pastorate. I shrank from it, but you have met me with a loving sympathy and a ready support that has overruled my blunders; and God has made this pastorate one long love feast, so far as I know. You have been the readiest people I ever saw to respond to every call for service or for money. For example, when I discovered there was no Bible Class for young men, and there was nothing being done to help young men, after looking over the congregation I picked out Dr. Coulter as best calculated to enter into this work and lay hold of the young men going through a transformation period in their religion. I knew how busy he was, and what it would mean to him to take up religious teaching. It would burden him almost as much as preparing a sermon, but he said, 'Yes, I will take it.' And never did a man stand to the Master's work more steadfastly than he has done through all these years.

"When this work was put on its feet and firmly established, I looked about and discovered that there was a tremendous leakage out of our church on the part of boys between sixteen and twenty-one, which had to be stopped if this church was to do its work and these young men be saved for Christ. I went to Merton Robbins, who had never done any work of this kind. He took the class and made it one of the institutions of the city, as well as of our church; and you men who know him know what these years have meant to him.

"Now this has been characteristic in every line of work in this church. It has been a happy pastorate in this. It has been hard work. There have been times when I have felt I would have to lie down for sheer lack of physical and mental strength to carry it through, but there was always some one ready to carry the prayer meetings or to take up any line of church work and to do it with efficiency. What could a man do but stand to his guns; and so I have been with you in the happiest pastorate I think a man ever had.



DEACONS

Clarence E. Flanders
Geo. Fairweather
Chas. H. Sagar

Merton C. Robbins
Ralph H. Rice
Thomas Madill

Thomas J. Hair
Fred H. Tracht
Donald McIntosh

"A word in closing about the general policy which has been pursued in the work of these years. I think I can talk to you in a very heart-to-heart way about this. Every great church is born of a great purpose, intelligently cherished and persistently carried out. The growth of this one has not been reached by haphazard activity either on the part of the former pastors or on the part of those who have made the history of the past ten years. It seems to me that the great fruitfulness of this church for God has lain in the inspiration of the men and women who composed it, preparing them to go out into the world and solve the great ethical and social problems that lie at our doors in this great city, and it has been my pleasure and purpose in seeking to direct the affairs of your church to keep that always in mind.

"I believe that a pastor should minister to the needs of the people rather than make a career for himself. A preacher should nurture the spiritual life of those to whom he preaches, rather than try to deliver great orations. Some of you differ from me in that respect, some of you would much prefer that your preacher should attempt to preach great intellectual orations, rather than simply to minister to the spiritual life of the congregation; but I cannot agree with you. I would rather be the poorest kind of a preacher and yet Sunday after Sunday bring messages to men which help them in their hour of need to overcome temptations and do their work and grow sturdy in their Christian character, than to have the reputation of the greatest pulpit orator in the land.

"Now this, perhaps, tells the story of the kind of ministry I have sought to fulfill among you. I came to you a southern man, though I had spent all of my ministry on the border, and had no prejudices against northern men or methods. I was a southern man. I think you have made me a union man. I think, as I have lived with you and learned to love you, there has come to me, as never before, to be no north, no south, no east, no west. And as I have realized year after year what it meant, that those men who wore the button of the Loyal Legion or the G. A. R. made up a large part of the Session that called me from the south to be your pastor, it has spoken volumes to me and called out my heart's appreciation.

"Then I want to say to you that I think you have done a

great thing for me in helping me to preach, I would not say in helping me to become a preacher. What I am as a preacher, and I know my weaknesses and limitations as truly as any of you do, but what I have become as a preacher I think I owe under God's grace as much to you as I do to any other human influence that has entered my life; and I thank you for it.

"And then last of all I want to say this: that during these years that I have been with you, I have formed among you some of the dearest friendships of my life. I suppose I shall not make friends again like the friends I have made among you, because after a man passes forty he does not make many heart-to-heart friends, but your names are scores and legions almost: I say, 'God bless you all.'"

Wednesday, May Fourth
8 P. M.



MEMORIAL WINDOW

Communion Service

The sacrament of the Lord's Supper was an exceedingly impressive service, and fitly expressed the strong devotional spirit that fifty years of Christian activity should infuse into a church. In the administration of the sacrament, Rev. C. Harmon Johnson, son of a former pastor, and Dr. Hubert C. Herring officiated.

Rev. C. HARMON JOHNSON: It certainly gives me a great deal of joy to come once more to the table of our Lord in this house. I was quite a boy when I first sat down to the table that Christ spread for us, and it was in the old church some thirty years ago. When I was asked to participate tonight I knew that memory would have large place in what I might say. My mind instinctively turned to Hebrews, and in the first verse of the 12th chapter, after the recital which precedes, the writer says, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."

The inspiration of a high ideal is brought out in this marvelous chapter. God has set before us high ideals; men and women who have gone before, whose lives have been pure and noble, many of whom, like Paul, have fought the good fight and finished their course, having kept the faith. These ideals are before us tonight, furnished by holy writ, and there are also those tonight furnished by memory, the inspiration of the high ideal and the inspiration of the witness of them that looked on. Every boy who has been in athletic games understands the inspiration of a crowd watching. We realize tonight that the past days are looking down upon us. There is need of greater care as we mark out for ourselves our plans and purposes and seek to carry them out in life.

In a chapel in Germany that old picture of Raphael's, Madonna of San Sisto, was for many years covered with dust. Much of its beauty was not seen. When the dust was wiped off, it was found by the generation that looked upon

the picture then, that the clouds about the head of the Madonna and the Babe were full of angel's faces. We have had the reproduction before us often, but perhaps some of us have never noticed carefully that the clouds are not clouds, but angel faces, and they are looking at the Holy Child. God has given us the blessings of memory to see ranged on the sky line angel faces, and it cannot but be an inspiration to the sons and daughters of this church, as well as to the older ones, to indulge memory at this special time. God has given it to us for sacred use. I have not looked up the records of this church to see just who have gone before, but there will come crowding into the minds of all of you names that came to my mind last night, as I sat at the supper with the men, and I jotted down a few of them. I am sure there were many others, but these came to my mind as I saw sons of some of them; others I knew were dear to them, and I imagined I could see ranged among the cloud of witnesses, loved ones by the name of Wadsworth, Carmichael, Cornell, Williams, Stewart, Van H. Higgins, Hibbard, Barker, Gilchrist, Norton, Ingraham, Hopkins, Olmsted, Arms, Bennett, Bogue, Nelson, Parsons, Welling. The angel faces are looking on this multitude tonight, and there is no sweeter inspiration for the son or daughter or loved one than the sweet inspiration of blessed memory.

After the battles of Sebastopol and Inkerman the soldiers returned home. The Crimean war had been fought and many were maimed, and we read that they were brought into the presence of her Majesty, the Queen, to receive a medal; and one came up who had lost an arm and another a leg, and her secretary took in her hands the medal and pinned it upon the lapel of the old soldier's coat and proudly he passed out from her presence. But we read of one who was brought before the Queen whose limbs had both been shot off, and he was borne into her presence and the marks of the war were upon his face, the signs of suffering, and she arose from her throne and walked to his side and with her own fingers pinned the medal upon his coat, the tears dropping from her eyes. And so it seems, dear friends, as though in that future time, because of the promise, we too, like those who have gone before, shall receive not a medal, but the "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Rev. HUBERT C. HERRING, D. D.: In the tender and lofty benediction with which we so often close the communion serv-

ice, beginning "and now may the God of peace," there is one phrase on which I wish to ask you to let your thoughts rest as we receive the sacramental cup. It is the phrase "our Lord Jesus." Very large is the little word "our."

It speaks of possession. The wide-ranging relations of the eternal Christ are left out of view. He may belong to the universe, to the generations, to the ranks of celestial hosts, to God. At the communion table we remember that he belongs to us.

It speaks of fellowship. In the solitude of personal need we come to Him. Along the horizon of individual vision we may seek to comprehend Him. By the grasp of personal faith we lay hold upon Him. But gathered around this common table we merge ourselves in a common life and say "*our* Lord Jesus."

It is a word of repose. Our lives drift on a restless current. Past us move the scenes of ceaseless change. Our treasured possessions slip from us as the years go by. At the last all are left behind, and our unclothed souls go out to the realm of mystery. But along down the current and past the changing scene and through the portals of farewell one possession abides, Jesus Christ, the same yesterday, today, and forever, who is *our* Lord Jesus.

He is ours because God gave Him to us. In the far counsels of the eternity gone He was dedicated to our salvation. "God so loved the world that He gave His only begotten Son." The earth is full of purpose. "Not one thing walks with aimless feet." As these spring days pass and the miracle of nature's resurrection from the dead is once more wrought, there is not a leaf or twig or swelling bud which does not plainly have its goal. But in all the wide world nothing is more clear than the convergence of every line of the divine purpose upon Jesus the Christ. The redemption of men in Him is the key to the world's long and vexed story.

He is ours because He won us. We had not possessed Him if He had not first possessed us. By His sovereign conquest of our hearts He made us His. He broke us down and within us was born the desire that He should be ours. We began to say, and we shall never get beyond saying, in the words of that sweet hymn which sprang from the trusting heart of Dr. Ganse:

"It was no love of mine, dear Lord,
Which won Thy love to me.
On me were Thy compassions poured
From the accursed tree.

"And now I hold Thee by no hands
Of saintly prayer or deed,
I hold Thee by these trembling hands,
These hands of sin and need.

"Saviour and sinner we have met,
And meeting shall not part,
The blood that bought me claims me
yet,
Christ has me in His heart."

But the converse is also true. He is ours because we have accepted Him. We who wait here in the hush of the sacramental hour believe that Christ is ours because we believe that we are Christ's. There came a time to each of us somewhere in the days gone by when in our inmost hearts we began to say *our* Lord Jesus. Perhaps it was back in the mists of the beginning of childish consciousness. Perhaps it was later, after we had for long years barred Him from our hearts. But sometime, somewhere, we accepted God's gift of Jesus Christ. The choice thus made we have ratified by many a vow, and we hope, though upon us rests heavy the consciousness of our small desert. We are here tonight once more to say in sacramental speech that we claim for our own the abounding fulness of the Son of God.

A friend of mine, once student in Berlin, tells how the keen scholar and critic Adolph Harnack, lecturing one day upon the gracious and glorious character of Christ, seemed suddenly to forget the time and place and company, and, stepping back from his desk with upraised eyes, cried out "Jesu mein Herr!" "Jesus my Master!" May God give to our waiting eyes such freshened vision of His holy face tonight that we shall say with longing desire, old and yet new, "Jesu mein Herr."

He is ours because He has come to abide with us and in us. Strange beyond measure are the words which by warrant of the New Testament we take upon our lips: "Lo I am with you alway." "I live and yet not I, but Christ liveth in me." "Until Christ be formed in you the hope of glory." No philosophies take account of this. No science has place for its mystery. But to some of us who know of an inner power which upholds, of an inner life which recreates, of an inner light which goes not out, it is the surest of realities. By it the sin and folly which beset us have been defrauded of their prey. By it sorrow and misfortune have been shorn of their power to harm. It is Jesus, our Lord Jesus, who has brought us the gift of Himself.

Between today and the days when you and I worked and worshipped together as pastor and people, the gulf of years is widening fast. Your lives are thronged with interests and cares, and mine in like way. But as we gather here, we touch one another across the gulf and through the cares in many a tender memory, and above all by our common relation to our common Lord. From full hearts we join again in saying "our Lord Jesus." We look forward to the time when earth's hopes and dreams shall find fruition "forever with the Lord."

Friday, May Sixth

Congregational Gathering

Friday was the anniversary date, and it was fittingly commemorated by a congregational gathering under the auspices of the women's societies of the church.

Dr. Vance read the following letter of regret from Rev. E. C. Ray, D. D., one of our former pastors:

The College Board, 156 Fifth Ave.,
New York, Feb. 14, 1910.

My dear Dr. Vance:

Your very kind invitation to me to preach the historical sermon connected with the celebration of the Golden Jubilee of the Hyde Park Church on Sunday, the first of May, must, with regret that I cannot express, be declined. How much I should like to be there it is impossible to put into words. But during the last fourteen months my strength has not been adequate to the work which needed doing while we were without a secretary; and, while we have a secretary coming, and the one man in America I wanted for the place, he is not yet here, and will have a great accumulation of affairs to handle when he comes, beside the closing of our year and preparing for the General Assembly, in all of which matters I must try to carry my share. I have neither time nor strength that I could give to the preparation of a sermon, nor could I possibly be absent from New York at that time, as our spring meeting of the Board will occur May 3.

I could add a good many words, but what's the use? That I cannot be with you is one of the trials that I must bear the best I can. One thought will constantly help; the knowledge of the progress, in every way, in the church that is attending your faithful and fruitful ministry there. With a thousand happy memories and best wishes, I am

Cordially yours,

E. C. RAY.

Letters of regret from the following friends were also read:

Rev. Chas. H. Bixby, Pastor Emeritus St. Paul's Epis. Ch.
Rev. W. H. Wray Boyle.
Rev. Geo. N. Luccock.
Rev. Wm. C. Covert.
Rev. John Balcom Shaw.
Clifford W. Barnes.
Rev. James Mac Lagan.
Rev. Duncan C. Milner.
Rev. Marion G. Cole.
Rev. E. S. Fairchild.

Rev. Chas. R. Hemphill.
Rev. W. S. Plumer Bryan.
Rev. John Newton Freeman.
Rev. Geo. B. Safford.
Rev. Frank M. Carson.
John N. Mills.
Rev. C. S. Nickerson.
Rev. W. W. Moore.
Rev. F. T. McFaden.
Samuel West.

The formal part of the program consisted of an historical address by Mrs. J. F. Gilchrist, which was abundantly illustrated by lantern slides showing the faces of old members and views of the former church and of Hyde Park. Mrs. Gilchrist's address follows:

"Long years have flown since first we met
 In the old church that stood in the shade.
 Gray hairs have come, but we'll ne'er forget
 The good old times when we sang and prayed.
 We yet hear birds that sang each day,
 While prayers and songs floated softly away
 From the old church that stood in the shade.
 No stained windows reflected the light,
 Nor was pulpit in velvet arrayed;
 Yet every heart was cheerful and light,
 In the old church that stood in the shade."



This hardly reads like a description of the Hyde Park Presbyterian Church, yet the above lines were written many years ago by a former superintendent of the Sabbath school, Mr. James P. Root. The old church stood in a grove of oak trees at the corner of Oak street and Hyde Park avenue. It was a quaint little building with a V-shaped roof.

The double doors opened upon a center aisle flanked on either side by hard wooden benches. Halfway down on one side was a short bench seating but two, the organist and the choirmaster, and in the space thus made were the little melodeon and the big wood stove that smoked sadly when the wind blew from the east.

At first, all denominations worshipped together, but as they grew in numbers they divided, the Presbyterians meeting in the morning and the Episcopalians in the afternoon. One cold winter's day, tradition states, the Episcopal congregation had to return to their homes, as the Presbyterians had burned all the Episcopal wood, and there was a famous mock trial in Flood's Hall, where the prisoner was brought in dragging a great log to which he was chained.

The churchyard was enclosed with a picket fence, and from the gate a two-plank walk led to the front door. When the building was dedicated, the gate posts were decorated with great wreaths of beautiful wild flowers and the pulpit was banked with many lovely blossoms gathered from the nearby woods and fields. Those who saw the pretty sight have never forgotten it. The lot was donated and the chapel built in 1858 by Mr. Paul Cornell, the "father of Hyde Park," and on May 6, 1860, the First Presbyterian Church of Hyde Park was organized with sixteen members. In eight years the congregation outgrew the chapel, so another location was secured at the corner of Adams avenue and Oak street. Religious worship was held in the old

chapel for the last time on April 3, 1870. As our poet regretfully remarks,

"They moved it away and cut down the grove,
Not a bird nor a prayer has stayed:
Nothing to mark the spot we love,
Where the old church stood in the shade."

As a matter of fact, the church was only moved around the corner of the lot and faced upon Hyde Park avenue instead of Oak street. It became the Town Hall, and a strong basement was built underneath to accommodate prisoners. The Hyde Park jail still occupies the spot. The old building was moved to 79th Place and Madison avenue in 1892, where it was used as a hotel during the World's Fair. It has since been burned. As a church, jail and World's Fair boarding house it has been quite a factor in the discipline of the world.

Once upon a time there was a little girl whose earliest recollections of life began on Hyde Park avenue. Hyde Park avenue has long since changed its name to Lake avenue, and Oak street to 53rd street, and Adams avenue to Washington avenue. Then there were beautiful flowers in the gardens and roses clambered over the front porches. Just outside of her back yard was a terrible monster that went to and from the city of Chicago *four* times a day. Every time she heard the engine coming she would scamper into the house just as fast as she could go, because she was sure that if it ever got off the track it would come right into the yard and chase her. On the other side of the Illinois Central right of way were the great big woods, so dense that she knew there were bears and wolves there. Her neighbor on the south was Mr. Hinckley, on the north was Dr. Flood. Across the street were the Campbells and Major Cole. North of the Coles were the Hibbards and the Bogues. Now Major Cole was a wonderful man, an evangelist, and in the estimation of this little girl he was of more importance than the Apostle Paul.

She started to school at the old Seminary Building on Hyde Park avenue opposite the jail, and it was a fearful and fascinating thing for the scholars to run over and peek in the windows to see who was locked up. Her teacher was Mrs. Parsons, whose picture we must show, because she started so many of the boys and girls who grew up in this church on the royal road to knowledge. She taught the first grade in the Hyde Park public schools for forty years. Mrs. Parsons attended this church, as did her father and mother, Mr. and Mrs. Silas R. Ball.



Mrs. Parsons.

It was a proud day for the little girl when the first few grades were accomplished and she was advanced enough to attend the Kenwood school, where she completed the grammar school course and entered the high school. It may be interesting to know that the old Kenwood school was removed to the southwest corner of 55th street and Jefferson avenue, and is now occupied by a drug store.



Every Sabbath morning the little girl went with her father and mother to the "stone church." It was built when basement houses were fashionable. The Sabbath school rooms were in the lower part, but the preaching was in the great room upstairs. There were some very queer but beautiful letters, pink and blue and gold, on the wall in a half circle over the pulpit, outlining the organ pipes, and they read "Let the People Praise Thee, O God. Let all the People Praise Thee." The church had a most wonderful steeple. It was so tall that it seemed to touch the sky, and the bell that pealed from it was given to the church by Pastor Johnson's father. And at the very tip of the top was a great golden cross that glistened in the sunshine; altogether it was a marvelous steeple. One Saturday afternoon the little girl was looking out of the window watching a dreadful storm. There was a whirling black cloud just over the church, and even as she looked the steeple bent, described a semi-circle in the air, and crashed to the ground a splintered ruin. It was rebuilt, but not so high. Our poet immortalizes the famous steeple thus:

"And we built a steeple that touches the sky,
And otherwise made a tremendous parade,
And thus we expected to ascend on high,
But not from the church that stood in the shade."

Alas, how often pride goeth before a fall!

After the morning service came Sabbath school. Major Cole was then the superintendent. The little girl's father and mother were among the Sunday school workers, so she was enrolled in the infant class, led by Mrs. James P. Root and Mrs. Fasset. Mrs. Root was one of the most efficient women of the early church, and her home was the scene of many a gathering. Mr. Fasset was Chicago's leading photographer, and Mrs. Fasset herself was an artist of no mean ability. A large painting of her's adorns one of the walls in the Capitol at Washington. Every Sabbath afternoon the little girl went with her father over to Pastor Johnson's house, where her father hitched up the pastor's

horse. He needed a horse in those days, for the parish was wide and the houses were scattered from the city limits at 39th street south to 67th street. Streets were unlighted and unpaved. One had to carry a lantern to get safely to church at night, for Hyde Park then was not as it is now.

South Park was called Woodville. To the west was Egan-dale, where the dogtooth violets grew in abundance and where the boys searched for birds' nests. Then came the pine woods, the only place to find the yellow violet. Across the dummy track on 55th street was Gansell's prairie, the home of the dainty white violet, where the boys played ball in summer and the children skated in winter. South of Gansell's prairie, the Midway Plaisance was a plaisance indeed, not a straight road connecting Jackson and Washington Parks, but a beautiful, shady, winding driveway through an oak grove, where grew the very finest wild strawberries.

To return to our story. When the pastor's horse was hitched, the little girl and her father drove to Woodlawn, to a white country school house with green blinds, and there her father conducted a Sabbath school that grew into the Woodlawn Presbyterian Church. And the little girl grew old enough to teach a class in the Park Side Sunday school, the next home missionary enterprise of the church. After that school had also grown into a self-supporting church, the young people who had been teaching there went to work Sunday afternoons in Rosalie Hall, and the little girl's father and Mr. Henry Osborne rented a store on 55th street, where they conducted weekly meetings. From these two beginnings resulted the South Park (University) Congregational Church.

A small boy came home from the Hyde Park Presbyterian Sunday School one day with a little picture card, and he said, "Mother, please read this to me." So the mother read, "Pray without ceasing," and the small boy said, "I do, don't I?" Now the First Presbyterian Church of Hyde Park understood the meaning of that text better than the small boy. It was a praying church. There was always a little prayer meeting before the big one every Wednesday evening, to ask that God's blessing might rest upon the meeting that was to follow. After the midweek service there was a half hour meeting for the Sabbath School teachers, and after Sabbath School on Sunday there was a ten-minute prayer meeting.

Besides the Young People's Association, Major Cole had banded the young men of the church into a society called "The Yoke Fellows of Hyde Park." The Yoke Fellows distributed

tracts, and put up racks in the old Hyde Park depot, and in the Kenwood and Woodlawn depots, and in the old dummy station on 55th Street, containing tracts and a fine copy of the New Testament. The little girl possesses the Testament that used to be in the old Hyde Park railway station.

Sweetest of all was the girls' prayer meeting. In 1879 Pastor Johnson's dear wife gathered the girls into her house and taught them how to pray. The sweet influence of these weekly meetings, when timidly brave they prayed in turn, will never cease. Then the mothers had their meetings, where they discussed problems and prayed for the children. They met every other week. One week was the ladies' prayer meeting, and the other was the mother's meeting. Every mother was pledged to teach her children a certain number of Bible verses and a hymn each month. There were eight mothers who were always there. Perhaps the mother who was most interested in the meetings and most helpful to the others was Mrs. James M. Gilchrist. We think we are busy now, but just glance over this weekly calendar with me.



Mrs. D. S. Johnson.

FIRST * PRESBYTERIAN * CHURCH.

CORNER FIFTY-THIRD STREET AND WASHINGTON AVE., HYDE PARK.

EDWARD C. RAY, PASTOR.

Sunday March 14th 1886.

WEEKLY CALENDAR, MAR 14 - 20

- SUNDAY.—Preaching by the Pastor 10:30 a. m. Annual collection for the Presbyterian Hospital.
Young Men's Meeting, 9:45 a. m. THE LAME MAN HEALED. ACTS iii: 1-11.
Sunday-School, noon. *See other side.* Teachers' Prayer Meeting after school.
Park Side Sunday-School, 3:10 p. m.
Norwegian Preaching in the church, 4 p. m.
Young People's Meeting, 6:45 p. m. HOW SHOULD YOU SEE AND HEAR? MATT.
xiii: 15-16.
Park Side Chapel service, 7:30 p. m.
- TUESDAY.—The Ladies' Foreign Missionary Society Annual Meeting, at the Church Parlors,
3 p. m., led by Mrs. W. H. Ray. *Mexico and Guatemala.*
- WEDNESDAY.—The Ladies' Aid Society, Mrs. Smith's, 2917 52d St., 1 p. m. Articles left from
the Paper Festival will be on sale at this and later meetings.
Social Prayer Meeting, 7:45 p. m. THREE SEARCHING QUESTIONS. MICAH iii: 7.
Bring scripture answers to them.
Teachers' Meeting, 8:45 p. m. *See other side.*
- THURSDAY.—The Annual Praise Meeting of the Ladies' Foreign Missionary Society, in the
Lecture Room, 3 p. m.
- FRIDAY.—The Girl's Missionary Society Annual Meeting, 4 p. m., Miss Gulch†ist's, 5400 Wash-
ington Ave. *Mexico and Guatemala.*
- SATURDAY.—The Young Ladies' Missionary Society Monthly Meeting, 3 p. m., at Miss Camer-
on's, 2711 51st St. *Mexico and Guatemala.*
The next communion will be Sunday, June 6th.

YOU ARE CORDIALLY INVITED TO ALL SERVICES.

SUNDAY SCHOOL TEACHERS MEETING.

CONDUCTED BY THE SUPERINTENDENT.

WEDNESDAY EVENING MAR. 17TH.

Lesson for Sunday, Mar. 21st.

MESSIAH'S MESSENGER.

MAL. iii: 1-6; iv: 1-6.

GOLDEN TEXT: MAL. III: 1

- | | | |
|---|-----------|-------------------|
| 1. Malachi, | - - - - - | MISS IDA CHAPIN. |
| 2. The messenger to prepare the way, v. 1, | - - - - - | MISS CARMICHAEL |
| 3. The need and promise of the Saviour, v. 1-2, | - - - - - | MISS ANNIE BUTTS. |
| 4. His work with His people, v. 2-4, | - - - - - | MR. STEWART. |
| 5. His condemnation of sinners, v. 5-6 and I, | - - - - - | MR. BARKER. |
| 6. Reward of righteousness, v. 2-4, | - - - - - | MRS. OLIN. |
| 7. "Elijah the prophet," v. 5-6, | - - - - - | MISS JOHNSTON. |
| 8. "The great and dreadful day," v. 5, | - - - - - | MR. HARLICK. |
| 9. Practical lessons, | - - - - - | MR. ARMS. |

Teachers to whom parts are assigned, are requested to prepare written notes if possible. This tends to conciseness, and better enables us to utilize the time. Papers not to exceed three minutes in length.

Every one cordially invited; teachers expected.

Sunday School at 12 o'clock noon every Sabbath. New scholars always welcome.

Bibles and Lesson Helps at the Presbyterian Book Rooms, 137 Wabash Avenue.

Of the nine people who took part in this teacher's meeting, only three are living, and none of them attend the church at the present time.

I wish you could see and know the people of this village church as that little girl knew them. They were a remarkable company. In the early days, before she was born, David Swing preached to the congregation and was invited to become its pastor, but did not accept. It was just before the Civil War that the church was organized, and two fine young men, Mr. Charles W. Everett and Mr. Curtiss Bogue, marched away from it to fight for freedom's cause. The one, Mr. Everett, received a mortal wound at the battle of Belmont; the other, Mr. Bogue, returned home only to meet as tragic a death in the wreck of the Illinois Central Hyde Park train in 1862. There was yet another, a mere lad, Leonard, the only son of Elder and Mrs. Hassan Hopkins, who also went to war and died, a victim of the dread southern fever.

As we have already mentioned, a melodeon furnished the music for the little white chapel in the grove. Mr. Henry C. Work, a charter member of the church, played it. He frequently went to the church to practice, for as yet he had no piano in his Hyde Park home, and he was working on a new war song. Right willingly the little melodeon did its part, and the finished song, "Marching Through Georgia" was shown to Mr. George F. Root of the famous firm of Root & Cady, who published it. Mr. Cady led the singing in "The Little Old Church in the shade." And after the stone church was built, Mr. George F. Root, the author of "The Battle Cry of Freedom," "Tramp, Tramp, Tramp, the Boys Are Marching," and many other war songs, conducted therein a weekly song service.

Then there was Norman B. Judd, who nominated "the rail splitter and giant killer of Illinois," Abraham Lincoln, for the presidency of the United States; and Claudius B. Nelson, in memory of whom we have our beautiful organ. Judge Homer N. Hibbard, president of the village school board, and Judge Erastus S. Williams, who gave "money, wisdom and love" to the Hyde Park church. There was Mr. S. P. Farrington, Superintendent of the Sunday School in 1871, whose big house and whose big purse were always open; and Mr. Granville S. Ingraham, who bought the Farrington homestead in 1872. Many names might be mentioned, but the little girl remembers most lovingly those who worked in the Sunday School. There was Mr. Barker, the first to greet the stranger within the gates; and Mr. Horne, who looked as if he might have stepped out of

the Old Testament, who knew his Bible by heart, and often preached a sermon; and his next door neighbor, Mr. Carmichael, who rented two pews; one for his family and the other that the poor and the stranger might always find a welcome place, and Mr. George Stewart: At a recent midweek service the topic for discussion was, "Can a board of trade man be a Christian?" for those who knew Mr. Carmichael and Mr. Stewart the question is answered. Mr. Ott always carved the turkey at the church dinners. Mr. Olmsted's blameless Christian life was an inspiration to the large class of boys he taught. Mr. Arms was so much to us in so many ways that we have not words to express our appreciation. Mr. Ware was always ready with a compliment. Mr. Welling was "a man sent from God whose name was John," only Mr. Welling was more like John the beloved than John the messenger. And Mr. W. H. Ray's short life of 31 years, like that of the Man of Nazareth, was crowded with an influence that no one can measure. He was principal of the Hyde Park High School, as well as assistant Superintendent of the Sabbath School. There is but one word, "service," in the memorial window in the Sabbath School room. It was the life motto of all of these men. They truly walked with God and made others feel His presence. As for the little girl, to paraphrase from Lowell,

"My, when they made Old Hundred ring!
She knowed the Lord was nigher."

A small boy, who was just beginning to use the contents of his tool chest, was very much disturbed because a friend, supposedly a Christian, did something that he did not approve. His mother tried to explain the difference between nominal Christians and real Christians, and the little boy remarked, "Mrs. So and So is a nailed down tight Christian, isn't she?" If the men of the church were nailed down tight Christians, the women were no less so. The first organization was "The Ladies' Missionary Society" in 1869. Mrs. Norman B. Judd was the mother of this organization. If we could only show you these women in their youth and beauty! Mrs. Judd at that time was tall and very slender, with dark hair, and a clear delicate skin. She had a beautiful face that expressed her lovely character. The society met at her home on Forty-seventh Street, in the house that was afterward used by the Kenwood Club. Mrs. C. B. Nelson, to whom the success

of the society was largely due, was the first president. Mrs. George Stewart, who seemed to the little girl the very personification of womanly virtue, was also president for a time. She attended many a girls' meeting at Mrs. Stewart's lovely home. Mrs. Hitchcock was the treasurer for many years



Mrs. Norman B. Judd



Mrs. Geo. Stewart

because she had a horse and could get around to collect the dues, for the money was raised by weekly pledges. Mrs. Hitchcock's mother, Mrs. McClure, was a wonderful worker, not only in the Missionary Society, but in the Ladies' Aid as well. Her laces and her caps were so dainty, and she pieced such lovely silk quilts, that were sold for the benefit of the societies, and she invented the McClure apron, the sale of which brought many a dollar into the treasury of the Ladies' Aid Society.

If Mrs. Judd was the mother of the Ladies' Missionary Society, Mrs. Hassan Hopkins, "Auntie Hop," as she was affectionately called, was the foster mother. Her husband was the senior elder of the church, for they were charter members, and he always held the baptismal bowl. He held it when the little girl was baptized. Auntie Hop was not ashamed to take her pail and scrub brush over to the chapel on Saturday and scrub it clean for Sunday, and she made the bread for the com-



Mrs. Hassan Hopkins



Mrs. C. B. Nelson

munion services. Mrs. Hopkins and her daughter Annie were the kind of women who invite little folks into the kitchen, so the little girl remembers her cookies better than her missionary meetings, but she was always there. Then there was

"Grandma Bogue." Auntie Hop and Grandma Bogue were for years the coffee committee. Grandma Bogue was a real mother in Israel. She collected many a dollar for the church, and her sons cheerfully did the janitor work in the little chapel, sweeping it out, shining the lamps, and building the fires. The little girl was well acquainted with Grandma



Grandma Bogue



Mrs. John Remmer



Mrs. James Wadsworth

Bogue, because she trudged over there every morning with a tin pail for milk. Mrs. John Remmer was another charming woman whose heart and home were always open to the church workers; and Mrs. James Wadsworth came way from Woodlawn to attend the meetings.

The Ladies' Aid Society was organized in 1874 by Mrs. Judd and her close friend Mrs. Van H. Higgins. They came to Hyde Park from Dr. Patterson's church, the Second Presbyterian, on the northeast corner of Wabash Avenue and Washington Street. Before the Chicago fire, Wabash Avenue used to be called the Avenue of Churches. The Second Presbyterian Church was our mother church, and helped us in many ways until we were able to stand alone. Beautiful Mrs. Higgins, with her cameo face and white curls, was always the Martha Washington at the annual colonial dinners given by the Ladies' Aid Society. At the time of her death, September 1882, she was still president.

At first the societies met together and listened to a missionary program while they sewed for the poor. Its objects, as then stated, were systematic visitation of strangers, the promotion of the social conditions of the church, and relieving the wants of the poor. After the death of Mrs. Higgins, Mrs. Talcott was president of the society. It was during her presidency that the ladies met together, day after day, and made up the carpet for the Sunday School room; a tremendous task, worthy to be recorded in the archives of the church.

There were several girls' societies in the old stone church, the best known of which were the Reapers and the Gleaners.

The Reapers comprised the older girls or young ladies, and was organized in 1873. The Gleaners were the little girls of Mrs. Farrington's Sunday School Class in 1871. And singly, or together, they used to give famous entertainments. Dr. George F. Root once wrote a song for the busy little Gleaners to sing at one of them.

"Gleaners in the harvest field, raise your festal lay;
Here, amid the golden grain, celebrate the day.
Let each heart of thankfulness to the Master come,
Singing forth his blessed praise for the Harvest Home.

"When the harvest time is past and the day is done,
When we all must leave our work at the set of sun;
Then, amid the golden glow of the autumn leaves,
May we quit the field with joy, bringing home the sheaves.

"Saviour, bless thy little Gleaners,
Let thy kingdom come."

The Reapers once gave the tragic tale of the Mistletoe Bough in the church parlors. During the first scene a minuet was danced, greatly to the consternation of the staid Scotch Presbyterians in the audience; but Mrs. C. B. Nelson poured oil upon the troubled waters by saying "that wasn't dancing, that was simply meandering to music."

It was the custom of the church ladies to give a picnic in the park at the foot of 53rd Street every Fourth of July to raise money for the stone church. The men would sell tickets among their friends down town or on the Illinois Central train. The Illinois Central gave them special rates, and it seemed as if almost the whole city of Chicago attended. It was at one of these Fourth of July picnics that the lemonade got salted. The day was hot, supplies soon fell short, and everybody was thirsty, so they had to take the ice used for freezing the ice cream to cool the lemonade. They washed it off to the best of their ability, but it salted the lemonade sufficiently to make everybody more thirsty, and they kept coming back for more. It was a great occasion and netted the ladies \$1100. They thought it rather mean that they should monopolize the park every July Fourth (or else the lemonade troubled their consciences), for the next year the ladies of the Episcopal Church served the refreshments and realized the profits, and after that for a number of years the two societies alternated.

In 1882, when Dr. Sheldon Jackson organized the Woman's Board of Home Missions of the Presbyterian Church, a Home Missionary Committee was appointed in connection with the Ladies' Missionary Society. Mrs. Joseph N. Barker, who in her sweet, quiet way was a power for good in this community, was the chairman of this Committee. It was also in 1882 that Madam Cole organized the Girls' Missionary Society, and Miss Annie Butts was made president of the Young Ladies' Missionary Society. It is impossible to write a history of the Missionary Societies without eulogizing Madam Cole. She was wrapped up in them, and they were strengthened and sustained by her. Miss Annie Butts was



Miss Annie Butts

also a woman of wide influence, as a teacher in the Sabbath School, a teacher in the 54th Street school, and afterwards as the head of the Kenwood Institute. Mrs. A. P. Willoughby was so interested in missions that she gave the Missionary Society a beautiful library. Mrs. Jacobs was such an efficient worker in all of the societies that at the time of her death Mr. Ray preached a beautiful memorial sermon, comparing her to Dorcas.

In 1884, when the Presbyterian Hospital was founded, somebody was wise enough to plan a Ladies' Aid Society to act with the Hospital Board. This church was one of the first to respond to the call for members, and Mrs. Lodge, Mrs. Willoughby, Mrs. Leland, Mrs. Walter Nelson, and Mrs. Charles Root were among those who attended the first meeting held at the Third Church, to make up bed and table linen for the new hospital.

In 1883 the Young Ladies' Society joined with the young men and formed the Young People's Association, and this society and the Ladies' Missionary Society fitted out Miss Sadie C. Wirt for her long missionary journey to Laos. She is still there, but we know her as Mrs. Peoples.

When Mrs. Charles Root came to Hyde Park from a large working Home Missionary Society in St. Louis, our Home Missionary Committee seemed inadequate to her, so she interested a few ladies to enlarge the work and form a Home Missionary Society. Mrs. M. L. Beers was one of the first women to co-operate with Mrs. Root, and it is said that the first meeting was held and the society organized in her parlors. When Mrs. Beers moved into her new home on Jefferson Avenue she threw it open for a musical and a tea at which fifty dollars was raised for the society. Of the first meeting Mrs. Root writes: "Madam Cole

was chairman and Mrs. Alvord our spiritual adviser." Mrs. Beers was elected president and Mrs. Jayne and others the Executive Committee. Mrs. Hibbard was the secretary and Mrs. Leslie Lewis was the treasurer for a number of years. The first Home



Mrs. M. L. Beers



Madame Alvord



Madame Cole

Missionary sent out by the society was Miss Albertine Butts (sister of Miss Annie), who went to work among the freedmen at the Mary Allen Seminary of Crockett, Texas.

There were many other helpful women in the early days of the church, but time forbids their mention. No picture would be complete, however, without "Aunt Libbie Coffin." She went from door to door, collecting the mite boxes for the Missionary Societies, or selling aprons for the Ladies' Aid, and she presented everybody in town, including Inspector Nicolas Hunt, with a small pocket pin cushion made with her own hands.

We have no records of the earliest meetings of these women's societies, but they are written above.

"And when God shall come in glory and peace
To collect all the debts we have made,
He'll surely grant us a full release
Because of the church that stood in the shade."

After Mrs. Gilchrist's address, the audience adjourned to the lecture room for an informal meeting, at which short talks were



Mrs. L. A. Talcott



"Aunt Libbie" Coffin



Mrs. Van H. Higgins

given by Dr. Vance, Dr. Galusha Anderson, Major Cole, Charles L. Boyd, and Leslie Lewis. The evening closed with refreshments and a social hour. Among those present were the following:

Joseph A. Vance
Howard D. French
Arthur H. Rugg
Henry H. Selfield
Charles W. Dorr

Harry T. Freeman
J. Loweth
H. Holliman
John A. Cole
Walter C. Nelson
A. Snare Saldivin

Frank F. Dosworth
~~Benjamin~~
O. M. Powers
C. J. Hargrett
H. C. Fager
John M. Coulter

Emil O. Rudert.
Alexander Arthur Robertson
Edward E. Hill
James M. Brown
J. H. Brown
Mrs. Alexander Arthur Robertson
W. H. Huggins.
John Vandenberg
Chas. H. Sugar
B. Brittain
Charles Carr
Mrs. Charles Carr
James L. Foord.
Mrs. James L. Foord.
J. S. Donwart
Mrs. Laura V. Donwart.
Mrs. Keamilton Brogue
Keamilton Brogue
Keamilton Brogue Jr
Edward P. Skene
Mrs. Edward P. Skene

Leslie Lewis
 Maluska Anderson,
 Harmon Johnson
 James H. Cole
 Charles E. Boyd
 Mary R. Rockwell
 Virginia E. Doty.
 C. E. Doty.
~~Anna Rockwell~~
 Emory S. Rockwell
 Helene Ester Rockwell
 Emma Rockwell Beatty
 Archib G. Rockwell.
 John D. Rockwell.
 Miriam F. Rockwell
 E. S. Beate
 Mrs E. S. Williams.
 Mrs B. H. Ferguson
 Josephine B. Williamson
 Mary E. Remmer—

Clara Lord Pratt
Mrs. Charles Marshall
Eliza Boak Esson

James E. Esson

Ralph H. Rice.
Mary A. Menter
Mary H. Cummings
Alice Wheeler Beardsley
Marjorie G. Jargrat
Mrs. George H. Gilbert
George H. Gilbert.

Mary G. South

Edward L. McBride.

Howard Beutson

Mrs. Lister Goodman.

John T. Richard
H. R. Kent

Charles Marshall
Thomas F. Kerr

Flornice M. Martin
Pauline Gottel.
Margaretta Skene-
Cault miller

Madeline E. Lane.
Catharine Graft
Arthur V. Lepp.

L. Austin de Voie
Frederick C. Loweth.
Mrs Robert D. Johnston
Robert D. Johnston
Clara Ferguson
Mrs John M. Coulter

Wm McClain
Alice E. McClain
E Hamilton Smith
Ed. Peters
A. W. Cole.

Hannie Bennett Nelson.
Jenni B. Mune
James Frothingham
Frances Frothingham
Minnie E. Parker
William H. McSully
Mary Cadman. McSully
Eliza V. McCoy.
Aggie R. Clark
Francis D. Everett
Mrs S. Ingraham.
Anna Jewett Le Lore
Edna Johnson
Mrs Edgar L. Jayne
Anna M. Sessions
Emma Johnson
John Foster Gilchrist
Marya Boyd Gilchrist
John Wairs Gilchrist
James Montgomery Gilchrist
Vivian Rice Gilchrist.
Harriet Foster Gilchrist.
The John A. Frier.
Mrs William Seymour.
Mrs. Charles H. Johnson

Mrs. E. E. Hill
Ruth Allen
Elizabeth Foreman
Grace M. Cole
Charles Wells Cole.
Rose & Hill
Eunice M. Hill
Wayne H. Moore
George M. Wilson
W. C. Foreman
Mrs. W. C. Foreman
~~Edward Bird~~
Korn L. Olin.
Alice Addington.
T. G. Allen
Mrs. Mary Cameron
Mae A. Cameron
Minnie C. Ott
Caroline F. Smith.
Elizabeth S. Stewart

Mrs Miles O Nance
Mrs A E Harper
Mary Lillian Bent
Lillian M. Bent
Lucy K. Richards
Margaret M. Shunders
Jennie E McBride
Harriet Hodder Rice
Miss Lucile Lewis Dallas
Mary C Allen MacKenzie
Mrs Andrew E Gravel Smith
Leonora Root Baldwin
Catharine B Lee
Hannah Belle Clark Powell
Elizabeth C Beatty.
H. J. Beatty.
Ada Mary Lake Beelfield
Margaret McCoy.
Elizabeth B Aygeer
Anne Miller Telford
Katie Hoone Moore
L A Parker

Edith R. Vail
Lydia E. Heyman
Robert Gordon
Jessie Carson
Mauda L. Parker
Louise Parker
Mrs. A. W. Cole
Mrs. John A. Cole
Mrs. Frank M. Gapp
Nora Sloan-Tracht
Fred H. Tracht
Julia M. Raftery
Ellen Keith Raftery
Mrs. S. A. Pease
Lillie R. Greenburg
Ethel M. Vandenberg
Robert Seth Lindstrom
Mrs. A. S. Lindstrom
Mrs. J. J. Solomon
Florence Solerian
Frances J. Johnson

J. M. Cullor
Mrs. J. W. Mr. Cullor
J. M. Cullor Jr.
J. H. Brodhead
Mrs. F. A. Brodhead
J. A. Hewitt
E. J. Hewitt
H. E. Buck
Dr. Robert Leonover Wilson
Mrs. Dr. R. L. Wilson
E. C. Abrams
Louise Abrams
Louise C. Abrams.
Mrs. Edwin C. Abrams
Mrs. Geo. W. Brock
Jm. C. Ferguson
Elizabeth L. Ferguson.
Sarah L. Ferguson
S. Parker Johnston
Oliver L. Adams

Emma Fuller Dean
Arthur C. Dean
Lena Frost MacChesney
Nathan William MacChesney
Laura Isabel Davidson
Mrs Martin J. Russell
Mrs M. E. Lague
Nellie A. Svenson
Sallie G. Potts
Grace Johnson
May E. Johnson
Marion Goodman
Eloise Lockhart
Eva A. Powers
Doris Lague
Edith M. Underwood
Mildred B French
Ruber N. Johnson.
Mrs. O. M. Powers,
Mrs Frank F. Bosworth

Wm. J. Cameron
 Mrs Charles L Baya
 Miss Mary Jane Bayley
 Mrs Charles W. Bird
 Wm B H French
 Mrs Howard D French
 George Brittain
 Mrs. E. H. Ellikson
 J. M. Wilcox
 Lillian S. Wilcox.
 Mrs Charles H. Armo.
 Donald M. Intosh
 Ada Armo M. Intosh
 Elizabeth C. Hayward.
 Lucy M. Leonard.
 Florence Cummings Hair.
 Thomas J. Hair
 Mary P. Barton
 Hubert Crampton Barton -

Charles Beun
Mary F. Dieter
Jennet Wood.
William M. French.
Helen Stinger Benton
Catherine Smy Brown
Nancy B. Ott
William H. Ott
C. F. Loweth
Dorrie L. Loweth.
Wm Lane.
Anna E. Lord
Arthur V. Lee

Saturday, May Seventh



REV. HOWARD D. FRENCH
ASSISTANT MINISTER AND
BIBLE SCHOOL SUPERINTENDENT

At 4:00 p. m. the younger classes of the Bible School met to hear something of the history of the church, and to enjoy a social hour. Mrs. J. F. Gilchrist showed them the same stereopticon pictures that she had used in connection with her address before the congregation on the preceding evening. Her talk to the children, while presenting essentially the facts contained in her Friday evening paper, was skillfully modified and adapted to her youthful audience.

The Bible School

Most churches of any consequence have had their beginning, during recent generations, in the Sunday-school. Here a few earnest and devoted Christians in a sparsely settled neighborhood have gathered together the children and pursued the study of God's Word. The beginning has in many cases been very insignificant in the matter of numbers. Frequently the work has grouped itself around some one or two families or even individuals; but the worship and word of God have meant much to them, and religious influences were considered of prime importance. This beginning has given God's Spirit a material and mental foothold, as it were, and the Sunday-school thus modestly begun, but faithfully supported, has almost invariably grown into a church and gone forth to shape the moral and spiritual ideals and determine the social customs of the community.

Such was the beginning of the Hyde Park Presbyterian church; and the story which follows from the pen of one of this school's devoted and successful superintendents most modestly expresses the part which men whose names and pictures appear on pages 153 and 159 of this volume have had in making the history and creating the present spiritual activities of this church.

Even less is it able to show in an article like this the patient devotion and wise efficiency of the other officers and teachers who have labored with these superintendents.

The school has been notable also for the societies of mission workers which have been organized among its pupils and have flourished through most periods of its history, references to some of which are made in the article which follows.

An additional word should be written about the present comprehensive and efficient organization of the school. During the past eleven years there has been organized The Men's Bible Class, taught throughout this period by Prof.

Jno. M. Coulter, Ph. D., of the Session of the Church. This class has pursued lines of sociological study and has been remarkably effective along practical lines, both in launching and developing the Boys' work at Association House, and in forms of settlement and mission work in our own community. At present the class is taking active part also in establishing a work for boys and girls at Hyde Park Center.

The Young Women's Bible Class was organized during this period by Mrs. Henry V. Freeman as teacher, and has been well directed by her successors, by Mrs. Jno. M. Coulter, and the present teacher, Mrs. Ambrose V. Powell. This class has been very fruitful, also in its activities at Association House Settlement, where it now maintains the library, and in various activities nearer home. A great addition to the school launched subsequent to the organization of these, were the Bible classes for boys and girls of the high-school age. The P. B. C. is the oldest of these, in which the young men were taught by Mr. Merton C. Robbins, and since his removal to New York City, by Mr. Geo. O. Fairweather. This has become one of the famous organizations of our school. Rivalling this, however, are the Reed Bible Class, named after and taught by Miss Mary Reed, and the McCulloh Bible Class, taught by the former superintendent and present elder, Mr. T. G. McCulloh. These are both large in numbers and active in religious and social work. All of these are doing a great work in training for full efficiency the future leaders in the varied forms of activity of our church. It is impossible to trace the lines of influence that have gone out in the last fifty years from the training of this school, but of multitudes who have stood for truth and right from the Atlantic to the Pacific and from Canada to Mexico, it can be said, This man was born of them; for the pupils of this school can be found today, trying to live out into daily life its teachings, in almost, if not quite, every state of our union. In view of these things it is felt that the following details of the school's history are worthy of permanent preservation.

More than fifty years ago, in a little frame building at the northeast corner of Lake avenue and Fifty-third street, a Sunday-school was conducted each week which was destined to become one of the strongest and most flourishing Presbyterian Sunday-schools in Chicago. In those early days Mr. Curtiss Bogue conducted the school and acted as its superintendent until he enlisted in the army in the spring of 1861. While in the service he was stricken with fever and came home



SUPERINTENDENTS

S. Curtiss Bogue
1861
James P. Root
June 1861-1862
Homer N. Hibbard
1863-1864

Chas. A. Norton
1865-1868
Geo. M. Bogue
1869-1870
Samuel P. Farrington
1871-1872

James H. Cole
1873-1875
Joseph N. Barker
1876-1878
Samuel West
1879-1881

to recuperate, and in an Illinois Central railroad wreck, on the eighth of January, 1862, he lost his life.

In these very early days great hardships were endured by the settlers in this Hyde Park section in attending Sunday services. Many came long distances, picking their way over sloughs and sometimes during the rainy season were compelled to make wide detours in order to reach the chapel. There was great danger on a dark night of stepping from the sidewalk on Fifty-third street into the deepest mire. A horse went down on the corner of Fifty-third street and Madison avenue and perished in the quicksand before he could be rescued. What changes have been witnessed during the years, in this now thickly populated district, by the men and women who attended this first Sunday-school in Hyde Park.

On the 16th day of March, 1862, the Sunday-school was regularly organized and Mr. James P. Root was elected the superintendent.

Through the earlier years of the history of the school some splendid organizations flourished. The Busy Gleaners were a band of girls from the Sunday-school class of Mrs. Farrington. They devoted the results of their handiwork to the Foundlings' Home in Chicago and to the education of heathen girls. The Reapers were a company of older girls which did fine work through the years 1873-1880. The Nimble Needles was another girls' society founded by Mrs. Mary A. Freeman. The Yoke Fellows was started in 1874 by Major J. H. Cole, while he was superintendent of the Sunday-school, and this organization is recalled even today by the men of the church with words of commendation.

The devotion of the superintendents and teachers in these pioneer days, when there was little to encourage, was truly remarkable. The training of boys who later entered the ministry, of girls who grew into womanhood and went as missionaries to the foreign field, is evidence of the fact that the spiritual life of the school was surely made prominent. An entire book, interesting in all its details, might be written relating incidents in the life of boys and girls grown to manhood and womanhood; of one superintendent, Major Cole, who became an evangelist, others who became judges, and men prominent in business life and in the life of the community and of this great city; of the life of Mrs. Sarah Wirt Peoples, who went out from this school to the Laos country; of the stereopticon slides on the life of Christ furnished by the Sunday-school to Dr. and Mrs. Peoples for their work. How the school claimed for their own the child now grown to young man-

hood, Ray Peoples, whose picture has hung on the walls of the Sunday-school room for years. And then we could write of the one who left our school more recently for India, Mrs. Elizabeth Cole Fleming, the daughter of our beloved Elder John A. Cole, who grew up in this school, was active in its work, and in the work of the young people.

While impossible to mention all who have been prominent in the life of the school, coming down to more recent years, there is one who should receive more than passing comment, one who devoted years of her life with unselfish fidelity to the cause in the Primary department, Mrs. F. F. Bosworth. With hardly a vacation through 18 years of service among the younger children has she labored unceasingly and only will eternity reveal the results of her tireless efforts. Nothing but ill-health could have induced her to give up the work she loved so dearly. During her term of office as superintendent of the Primary Department, the Busy Bees Mission Band did effective and valiant service in raising funds for mission work at home and abroad.

Two or three years ago the Beginners' Department, composed of children aged 3 to 6, which had been meeting at 9:30 a. m., was changed to meet at 10:30, thus permitting parents to bring the little ones and leave them in charge of a trained kindergartner while they attended morning worship.

During 1907 it was decided to build an extension to the Bible School and make additional accommodations for the growing Bible classes. Accordingly committees were appointed and after most careful consideration and much painstaking effort a two-story building was decided upon and erected upon the rear of the manse lot, opening into the Bible School room on the main floor and into the gallery. This addition contains four commodious rooms, one used for the free kindergarten during the week, another suitable for a kitchen, and all available and used on the Sabbath, one by the Young Ladies' Bible Class, another by the Preparatory Bible Class, one by the Reed Bible Class, and the fourth by Mr. McCulloh's Class. This extension or addition was erected at a cost of approximately \$4,500, all subscribed and paid for by the church people in most generous fashion.

The work of some of these Bible classes is told briefly in this volume under the caption "Young People's Evening" and elsewhere. The Preparatory Bible Class was organized in 1905 from among the members of one of the older boys' classes. Mr. M. C. Robbins, one of the assistant superintendents, resigned to take charge of this new class and its success

was assured. From a small beginning it has grown steadily until it has a membership of approximately 60 young men between the ages 16 to 21.

The school has done much at the Christmas season in its annual gifts of canned goods, fruits and clothing and at times this Christmas offering has amounted in value to \$200, all contributed voluntarily by the various classes. These gifts are distributed the following day, it may be to the hospitals, the settlements, with toys from the Primary Department to some free kindergarten, and sometimes Christmas Turkey dinners to needy families in the neighborhood. One of the Christmas events made possible for a time and greatly enjoyed by the older people was the Sacred Christmas Cantata given by the Bible School on Christmas Sunday evenings. For three years the chorus was ably directed by Mrs. C. C. Robbins and judging from the standpoint of attendance when the church was crowded to the doors, the services were highly appreciated.

The annual picnics in later years held in the neighboring parks have been well attended, the younger scholars being particularly pleased with the ride in the Tallyho coaches to and from the parks.

The benevolent offerings of the school have been always generous, the custom being for a number of years to devote the entire offerings to the boards of the church, Sunday-school associations and charitable organizations. The expense for administration has been paid in part by the trustees of the church, and in special offerings, and later from the Benevolent Budget of the church.

The school colors, Blue and White, were decided upon by vote of the scholars prior to one Rally Day service.



The school emblem was designed by Robert W. Lazear, a member of the school. It was one of sixty submitted to a committee, who selected it without any knowledge of the person offering it.

As a reminder of self-sacrificing devotion and of our responsibility for the work in foreign lands, Superintendent S. F. Beatty conceived the idea of having enlarged the photographs of all our representatives in mission lands. These were framed and now hang on the wall over the platform in full view of the school. Here their faces con-

tinue to inspire us week after week and keep us alive to our opportunities for Christian service.

If there is any class of workers in a church that heed the injunction "Be not weary in well doing," it is the devoted, tireless Sabbath School teacher, and in this Hyde Park Presbyterian school we see it exemplified in the life of not a few of the most faithful teachers any school was ever honored with. Many of those whose term of service has been long, would be recorded here were we writing a complete history of the school. We must be content to mention but one or two—one, a faithful superintendent who served more years than any other in like capacity and who graduated with his W. D. (well done) and entered into the higher position of "Teacher," Mr. Thos. G. McCulloh. His is one of the splendid classes of girls. Another who grew up in the school and continues to labor unceasingly is Miss Elizabeth Stewart. What greater work can one engage in than to instruct boys and girls in God's Word and lead them to a definite decision for Jesus Christ.

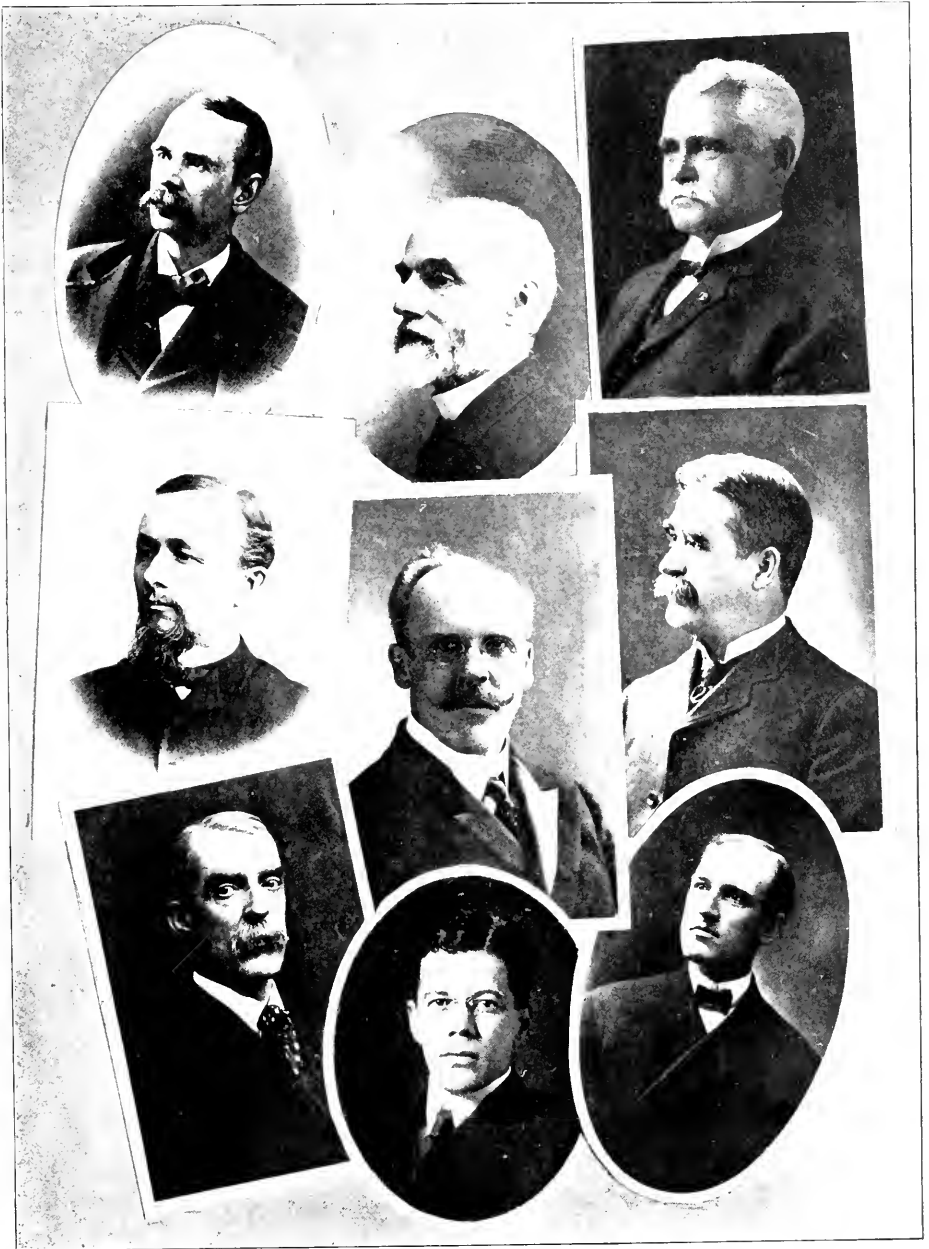
Of the 19 superintendents who have presided over the school during the past 50 years, seven have gone to their reward. S. Curtiss Bogue, Homer N. Hibbard, Charles A. Norton, George M. Bogue, Samuel P. Farrington, Joseph N. Barker, and Charles H. Arms. Five have removed from Hyde Park and five are still in active association with the church as members of the Session, while the present superintendent is the assistant minister, Rev. Howard D. French, who grew into manhood a member of the school and entered the ministry.

What a history might be written could we trace the life of each past member of the school.

We may never know how the influence of this school is being felt in the life of this great city, of the nation, and the world, nor can we begin to estimate the good accomplished by those who have gone out from among us, but we do know that God uses every life surrendered to His will.

The present enrollment of the school, including all departments, is 750.

The officers for the present year are Rev. Howard D. French, superintendent; C. E. Flanders, assistant superintendent; Mrs. Donald McIntosh, secretary; Frank F. Bosworth, treasurer; Miss Alice Montague, superintendent Primary Department; Miss Jessie Irvin Taylor, superintendent Beginners' Department; Charles Esson, librarian.



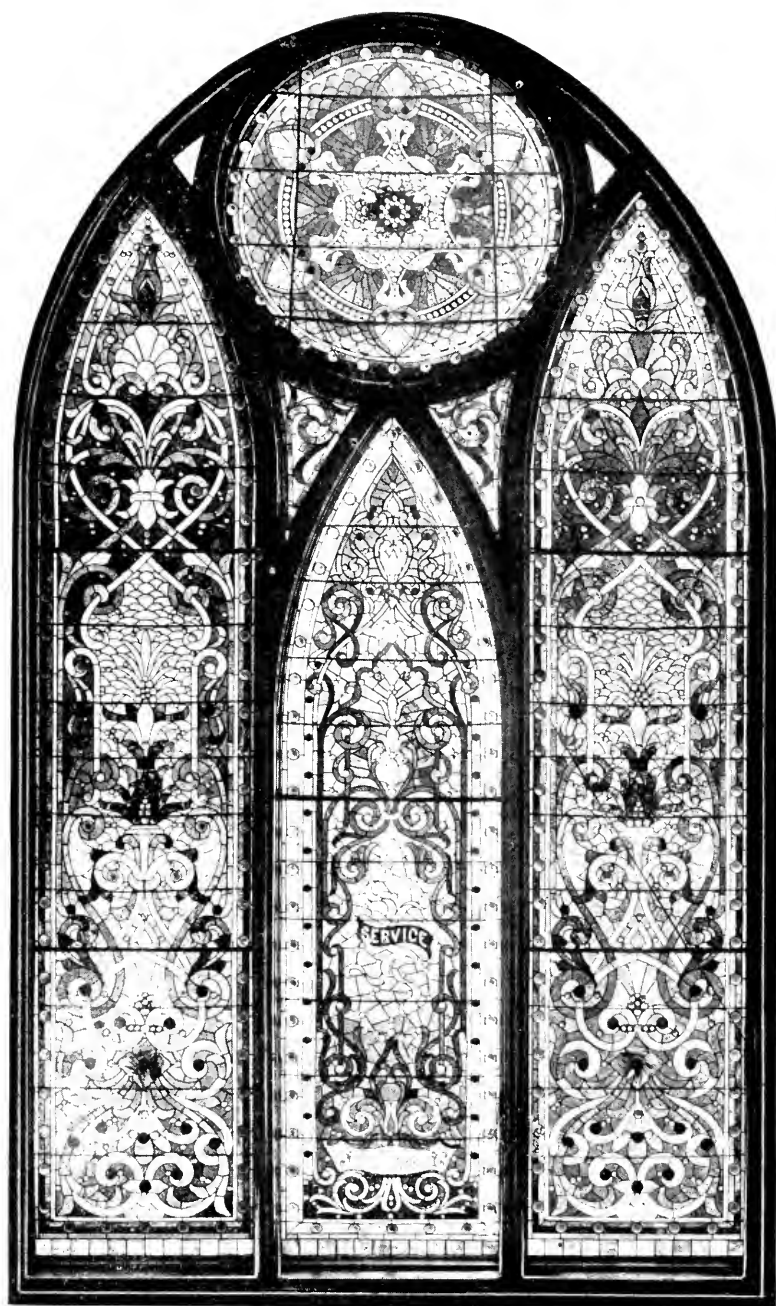
SUPERINTENDENTS

Fred H. Kent
1882-1883
Chas. H. Arms
1886-1891
Arthur H. Rugg
1897-1898

Henry S. Osborne
1883-1884
Harvey C. Olin
1896-1897
Samuel F. Beatty
1908-1910

Henry V. Freeman
1884-1885
Thos. G. McCulloh
1892-1895 1898-1903
Geo. C. Lazear
1904-1908

Sunday, May Eighth



MEMORIAL WINDOW

The second Sunday of the Golden Jubilee was the fitting climax of a week full of pleasure and inspiration. At the morning service the pastor, Rev. Joseph A. Vance, D. D., preached a notable "outlook sermon," which turned our thoughts from the history of achievements to the greater achievements that are possible in the future.

The Church for the Future

"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."—Luke 12:32.

During the past week we have been busy with memory. Old faces and old scenes have risen before us in this half century's story of struggle and triumph, and are enshrined in our hearts. They labored abundantly for God; they laid down their own lives for the kingdom; they labored for posterity. We have entered into their labors; the roof which they built is our shelter, and their friendship with God is passed on to us, the very watermark of our piety. The story of this half century of church life is an unbroken record of the goodness of God; the expectations which His people have had of Him have never exceeded His gifts. These have brought us to this epoch of the years in our church life with one of the best equipped church plants in our city, and one of the strongest church organizations; and, better still, with a great faith in God, a firm grasp, I trust, on the essentials of evangelical Christianity, a noble conception of religion, and a mighty spiritual momentum.

Today we turn our faces to the unborn future. What it shall be, lies with us. If we attempt great things for God and expect great things from Him, we shall make a future worthy of the past.

My theme this morning is "The Church for the Future."

THE CHURCH AND THE KINGDOM.

The word "church" was not often on the lips of Jesus. His great word for organized Christianity was the "Kingdom of God," or of "Heaven," which He uses no less than one hundred and twelve times in His brief recorded utterances; but when we come to the writings of the Apostles we find their great word for organized Christianity was the "church," the word which Jesus used so seldom; and this occurs in the Acts and the Epistles exactly the same number of times that Jesus used the expression "Kingdom of God," or of "Heaven."

What is the significance of this change? Is it true, as has been charged, that the Apostles have lost their Lord's vision? Has the ecclesiastic again gotten the ascendancy? Is the Christian religion to differ only in name from the failures that have gone before? Are the followers of Christ to degenerate into an ecclesiastical organization, instead of becoming a divine incarnation? No, I think not. The apostles have not lost their Lord's vision, but are simply busied with the means by which to realize it.

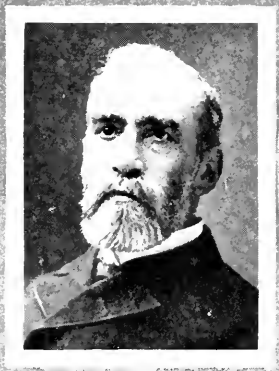
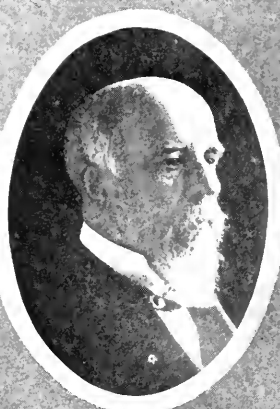
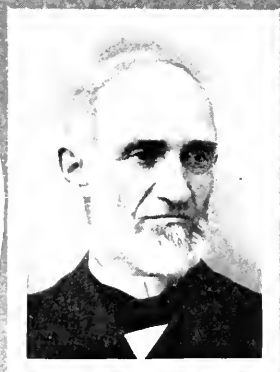
Suppose that years ago, in colonial times, some great prophet had arisen in our land who looked down the vista of the years, and saw the great liberty-loving nation that was to grow up in this western land; and suppose he had called about him a little group of noble men and revealed to them the vision and sent them forth to realize it; would not the words most frequently found on the lips of these men differ somewhat from those in which the seer declared his vision? Such a thing actually happened in reference to Jesus and His disciples. For what the army and the navy and all the administrative forces of organized government are in the onward march of a world-conquering empire, the church is in realizing Christ's vision of the Kingdom of Heaven.

The dream of our race, it is universally acknowledged, will be realized when Christ's vision of the Kingdom comes true, and the church of Jesus Christ is His only ordained and appointed means by which to bring this Kingdom into existence.

What kind of a church is needed in our day to accomplish this end?

THE TASKS OF THE GENERATIONS.

The task of each generation differs from that of its predecessor. The early church brought a message for the individual and an escape for him from the filth and cruelty of a sensual world. The church fathers found cut out for them a task of intellectual conquest, in repudiating the pagan philosophies and saving Christianity from becoming a mere amalgamation of their most attractive but false characteristics. The church of Huss and Luther and Calvin and Knox faced the task of sweeping aside the corrupt hierarchical system which had intruded itself between God and the believer, and establishing the universal priesthood of believers and a justification before God based solely on the atoning sacrifice of Christ. Whitfield and Wesley saved the church from the icy hand of Deism with the sense of God's personal presence, and Moody with his message of God's love for all men led the church out of sectarian strife over non-essen-



TRUSTEES

James M. Gilchrist
George M. Bogue
John Cameron

E. G. Shumway
Charles Hitchcock
Colin Robinson

James Wadsworth
C. B. Bouton
Paul Cornell

tials into a brotherhood of believers where denominational lines grow dim, and the preacher seeks once more with Paul "to know nothing among men save Jesus Christ and Him crucified."

The church needed by our age will be discovered by a study of our age's striking characteristics. These are three in number.

THE CHARACTERISTICS OF OUR AGE.

First, it is a materialistic age. Success in life to-day is measured by material standards. The men most highly honored are those who have been most successful in accumulating worldly possessions, and most men boldly and blatantly assert that a man's program of life should be mapped out according to this standard. The most noted men of our nation are not the men of biggest brain and heart power, but the men who can clip the largest coupons.

A wealthy man in Chicago said, a short time ago, to his son, who desired to pursue a literary life: "I do not want you to fool away your life writing books. I want you for a bigger career than that. I want you to be my partner in this great business which I have built up."

The object of life with all men who measure success by this standard must be the mere accumulation of money, and indulgence in the unparalleled material comforts which money today can purchase.

The second characteristic of our age is the scientific. A vast advance has been made by our generation and its predecessor in the discovery of the laws of nature, the development of nature's resources, and their utilization for material ends. The scientific idea is enthroned in the intellectual world to-day. Science is practically the God before which we bow down. Our generation is looking to it to blaze the pathway to an ideal social order and usher in the Kingdom of Heaven. Our great engineering and scientific schools, on which have been lavished hundreds of thousands of dollars, are thronged by thousands of students, while the schools of literature, philosophy, and language are meagerly attended, and even the study of art is largely commercialized.

In the third place it is an age of criticism, and this criticism is largely of a destructive character. An unprecedented attack has been made all along the line on all sorts of philosophical systems and credal statements, and the very foundations of religious belief have been attacked. We have not only attacked the authorship of Shakespeare's tragedies, but in the same spirit our age has attacked the divine origin of the sacred Scriptures. The result is a loss of belief on the part of many, and a chaotic condition of belief for the large majority. Criticism has un-

doubtedly been of great value in cutting out a great tumorous growth which had fastened on the body of religious belief, but the religious world of today has had much of its vitality sapped by the surgical operation.

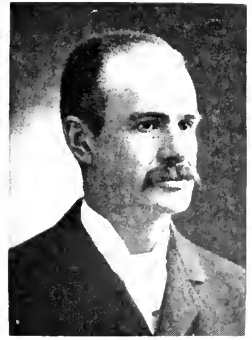
If these are the striking characteristics of our times, four marks should characterize the church that will minister effectively to this age.

THE CHURCH WITH A VISION.

First, it must be a church with a vision, and that vision the vision of Christ. The vision of the church must measure up to its mission. "Go ye therefore and make disciples of all nations" is the church's divinely appointed mission, and the vision must be world-encompassing also. Men are most prone to selfishness, and when selfishness defines the horizon of our vision, we grow narrow and little and mediocre and mean. Achievement never surpasses ideal, and the task achieved is never larger than the vision perceived. These two determine and realize each other. It has been truly said that a vision without a task makes a man visionary, and a task without a vision makes a man a drudge. The church of Jesus Christ must be neither. It must stand with Christ on the Galilean Mount and get the world perspective. It must look down through the warring years to the time when nations shall war no more, and the kingdoms of this world become the kingdom of our Lord. God's church must catch a glimpse of that great day when the Lord's house shall be established in the top of the mountain, and all nations shall flow unto it, and the kings of the earth shall bring the glory and honor of the nations into it. The church for the future must have a world program, and a passion for the conversion of all men.

THE CHURCH WITH A MESSAGE.

In the second place, it must be a church with a message. An age of doubt may be a beneficial experience for a church to pass through, but it is a blighting condition if the individual or church shall abide in it. An age of doubt is never an age of action. The man who doubts things is never the man who does things. God's way of saving men is by enlightening them. Life responds to light. The truth makes free. The preacher is a herald. The Holy Spirit, whose re-birth alone brings men into the Kingdom of God, begets men by the Word of God's truth to be His creatures. The message which God has honored to save men in the past must be the conquering church's method for the future. What is that message? I think it must be the same old evangel that brought salvation to past generations.



TRUSTEES

Charles A. Wilson
Frank H. Armstrong
William C. Ott

Henry W. Hoyt
William H. Ray
John B. Lord

George T. Williamson
Edwin F. Bayley
M. R. Doty

THE FAILURE OF THE LIBERAL.

The religious liberal has had a great inning in our age, but his message is impotent when it comes to saving men from sin. Test the matter by any age in the world's history. Go into the churches of our own city where the pulpit has been preaching a gospel emptied of the cross and robbed of the resurrection. What have they to show in men redeemed from sin and filled with the life of God? Already their pews are being emptied and their erstwhile tone of contempt for an evangelical message and laudation of the divinity of the unregenerated man is giving way to pessimistic wails about the failure of the church to save the world.

In every age when God has used the church to do great things for the world, it has been a church declaring an evangelical message. It must be on the lips of the church that would do God's work for the future. We must declare Christ's message of the one Holy God and His great love for all men. We must preach the Divine Christ, and no mere man, however perfect. We must lead men to the foot of the cross and point lost sinners to the crucified Christ and tell them of the precious blood without the shedding of which there was no remission of sin for men in days gone by and none for us today. We must travel to the empty tomb, and tell with glad joy the message of Easter morning. We must join the thronging thousands on Pentecost and be baptized as with cloven tongues of fire. We must face, with a gaze as calm and steady as an eagle's at the sun, the abiding verities of the future life, where we reap throughout eternity what we have sown in time.

The church's message is God's love message of life. Its preacher must still go forth with Paul, saying, "I determined not to know anything among you, save Jesus Christ and Him crucified."

Let the scientist discover his facts, the world needs them. Let the philosopher work out his system. Let the socialist tell his dream. The message of the church must be more than a dream, more than a philosophy, more than a discovery of the laws of nature and the development of her resources. The Church's message is the message of God's love and the gift of God's life, and it speaks in words like these:

"Now, then, we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled unto God, for He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

A CHURCH THAT MINISTERS TO ITS AGE.

The third thing has to do with the church's ministry; and

by its ministry I mean, not the men who are ordained to preach its message, but the actual service which it is to render to its generation. The church's message has been given to it by its Lord, and it can no more change it than a king's herald can change the king's message; but its ministry must be determined by the needs of its generation.

There is a time for the church to study theology and formulate creeds. There is a time for it to build cathedrals, and embroider ecclesiastical vestments, and write great oratorios. But there may also come times to turn its cathedrals into hospitals and soup kitchens, and use its hymnals for gun wadding and its vestments for bandages.

If we have rightly interpreted the characteristics of our age as material, scientific, and critical, the ministry which we should give is already pointed out. The church must emphasize the spiritual over the material. It must emphasize religion as something which cannot be produced by science. It must emphasize the necessity of faith, in the world's hour of doubt.

Materialistic conceptions of life lead to the neglect and loss of the spiritual, and cause men to disregard each other's rights in their eagerness to accumulate wealth and material power. It is the mission of the church to emphasize the soul element, the spiritual life and its possibility, and the infinitely greater worth of a man over property.

A great field of sociology is thus opened up, and three things stand out strikingly in the program of the church for the future.

EQUALIZE LIFE'S BURDENS.

First, it must help to equalize the burdens of life. It must preach again the old prophet's words that what the Lord God requires of us is to do justly, and love mercy; and after we have done both, to walk humbly with our God. The burden of poverty and the luxury of wealth are two great extremes of life which must be reduced; and as never before the church's ministry must lead the brother who has this world's goods to open his "bowels of compassion" to the brother that has need. A vast distance stretches today between the woman who makes shirts for fifty cents a dozen, and the man who wears shirts that cost one hundred dollars a dozen. The church must lay it on the conscience of men to wear shirts that cost less and pay more to the woman that makes shirts.

MODERN PHILANTHROPY.

In the second place, its ministry must work out in the light of scientific progress the present day problems of benevolence and philanthropy. It must house people in the fear of God and for the

welfare of the tenant, as well as for the pay-roll of the landlord. It must care for the aged, and pension, or employ, at a living wage, the old men. It must deal with disease and crime in an intelligent and adequate way; and it must make use of all progress in scientific investigation and business administration, in dealing with our present day social problems.

HOW TO MAKE AND SPEND MONEY.

In the third place, it must work out and establish the true Christian ethics about how to make and spend money.

Money should be made in the light of the truth that man is of more value than property, as well as in obedience to the commandment "Thou shalt not steal." It must sound the knell of the manufacturer who will not install life-protecting devices because of their cost, as well as the promoter of watered stocks and worthless bonds. It must make men feel the infinite value of man over property, that the poorest wretch that walks our streets, who can be knocked down by a street car tomorrow, carried to a pauper's bed, and from there to a pauper's grave, with none to shed a tear or give a sigh, is of infinitely greater value than all the wealth of Chicago.

The church for the future will teach men how to spend money as well as how to make it. It will lay upon their conscience Christ's great commission of world-wide evangelization, enforcing it with God's present day approval of the consecration of money to this end in the success of modern missions, as well as stir their generosity and humanitarianism with the parable of the Good Samaritan and the apostolic injunction about seeing a brother in need and shutting up our compassion against him.

The people of our day are quick to respond to a physical need, but slow to hear the cry of soul-hunger from the benighted millions who do not know the love of God in Christ. Such calamities as the San Francisco earthquake or the sufferings at Messina bring lavish response, but the spiritual wretchedness of the millions in non-Christian lands who are going down to a hopeless death because they have never heard of Christ and his cross moves most of us to give but a pittance, if at all. The church of the future, with its great world-vision of Christ's conquest of the nations, will bring men to see that the greatest task that can command man's energies and wealth is that of giving a knowledge of Jesus Christ to every man and woman on earth in this generation.

A CHURCH WITH CHRIST'S SPIRIT.

In the fourth place, the church for the future is the church dominated with the Spirit of Christ; and this I think is its most

important characteristic. "If any man have not the spirit of Christ, he is none of His."

The Spirit of Christ is the spirit of power. "Ye shall receive power after that the Holy Spirit is come upon you." A church can have influence through its wealth, its social position, the prominence of its members in state affairs and commerce. But it is not influence that disciples the world for Christ. It is not influence that saves men from theft and impurity and murder. It is power, the power of Christ's Eternal Spirit.

The Spirit of Christ is the spirit of loving self-sacrifice. Love and self-sacrifice must ever go together. "God so loved the world" that He let His Son go to Calvary for its redemption, and the same passion must beat in the hearts of God's people before they will lay themselves and their money and their children on the altar for the salvation of the lost world. The church's mission will never be realized by a people who spend more of their time and money on the luxuries of life than they do to carry the Gospel to the lost world. "Except a corn of wheat fall into the ground and die, it abideth alone."

THE CHURCH'S GREAT PERIL.

Probably the church's greatest peril today is a worldly spirit, allowing the world to set its standard of values, to dictate its methods, to dominate with its commercial spirit. The business side of a large city church today is so extensive, its machinery so complicated and imposing, its organizations so varied, that it is very hard to keep the business side of it in the background. We are tempted to measure the prosperity of a pastorate by the church's financial income and the attendance on the stated services, and to run the whole church as a business enterprise, though the crowd may be drawn by the antics of a mountebank in the pulpit and grand opera in the choir. Wherever this is done a selfish spirit creeps in, and the congregation consider and meet their own needs before even planning to meet the needs of others. We grow anxious about using our church for too many popular meetings for fear we may soil the carpet. We get to thinking much of money and little of the souls of men and the moral and spiritual conquest of our generation.

It was a church of this kind which disbanded a flourishing "Boys' Brigade" because they scratched the varnished floors and injured the furniture. Another church dominated with this worldly spirit unconsciously betrayed itself by posting a placard in front reading "Five dollars reward paid for any boy found breaking into this church." Another church dominated by this spirit made the pastor stop holding open-air meetings on its spacious



TRUSTEES

L. F. Castle
J. C. Craft
J. M. Marshall

G. P. Barton
F. W. Rockwell
J. R. Smith

W. C. Foresman
F. M. Atwood
F. P. Sawyer

lawn under the great old oak trees, because the laboring men were injuring the grass. But the selfish spirit never helps humanity.

One of the greatest creators of art in the world's history was Michael Angelo. Possibly many of us have grown up thinking of him as a man clothed in soft raiment, with tender hands and well groomed head; as a man who lived a soft and self-indulgent life, brought up in the lap of luxury and spending his days receiving the praises of the multitude. To any who have thought of him thus, it is a revelation to look upon that bust of him in Florence, and study that face, marked with the lines of hard work and seamed with care. It is the face of a man who has toiled with infinite patience, whose life has gone in hard work, whose labors have been herculean as well as artistic. All he gave to the world of art cost him infinite toil and self-sacrifice.

One evening a man drifted into a great city church. It was a magnificent old stone structure, situated in the heart of a great city's throbbing life. It bore on its face the marks of rough treatment. Its doorways were worn with the tramp of the thousands of worshippers who had frequented there, and its walls and pews were dingy with hard usage. Its entire interior and plan of decoration seemed made to stand hard wear, and hide the finger marks of the populace. All of which was for a time distasteful to him. But as he sat there and watched tired people come in this week night and wearily drop into the pews after their toilsome day, and, as the service went on, saw them lift their faces with the light of expectant joy upon them to the man who led and fed them with the message of God's truth, it came over him that these marks of hard wear were Christ's badge of glory on the old church for the great service which it was rendering to the passing generations.

The law of Christ is on His church as well as on each of His followers. "Except a corn of wheat fall into the ground and die, it abideth alone." "He that saveth his life shall lose it, but he that will lose his life for My sake and the Gospel's shall find it." For even the Son of Man came, "not to be ministered unto, but to minister, and to give His life a ransom for many."

THE APPEAL FOR A NEW CHURCHMAN.

The appeal of all this is primarily to the church member. If we have rightly interpreted what the church means in the plan of God for the world's redemption, and if the church must have these characteristics to minister to the needs of our generation, what a call it sounds to us who are in the church to make it what it should be! What the church is, must always depend on the

average of its church membership. If there is no passion for the race and for God in the hearts of the church members; if their money goes more for display and self-indulgence than to carry the gospel to those who do not know Christ, to educate the ignorant, to lift up those who are down, to win men everywhere to reverence truth, to do justly, to love mercy, and walk humbly with God; then her other performances, however spiritual may be their name, will be in the sight of God but sounding brass and clanging cymbal.

I believe the church today as never before is striving to measure up to its opportunities. Not that the worldly spirit does not sometimes dominate a large portion of its membership and influence too largely many of its policies; but, despite the abuse heaped upon the church, the half-heartedness of many of its members in the world's redemption, wherever you find a healthy, lusty movement for the world's betterment, physical, mental, or spiritual, there you will find ranks of workers largely composed of those who are not only professing church members, but who draw from its services and organization, and, above all, from Christ, its great Head, the inspiration for what they are doing.

Some time ago one of my personal friends, an Episcopal rector in Chicago, in order to secure material for a public address, made an investigation of the different settlement workers in Chicago as to their church membership, and he was surprised to discover that nearly all of the workers in every settlement were members of some Christian church. Hull House had more workers than any other who were non-church members, but there were only six of this type there.

THE CALL TO THE UNCHURCHED.

But this theme sounds a call no less insistent to thousands who are not church members and yet claim to have an honest and worthy desire to better the condition of the human race. There is no place where a man can make his life count for so much today in the uplift of his fellow men as by enlisting in the ranks of the church and giving himself, with holy devotion to Christ and the uplift of humanity, to make the church what it ought to be and accomplish in it what it ought to do. Other organizations are ephemeral. They come and go with the passing generations. The work of the church is permanent. Voluntary organizations may do a spectacular work for a time, but the past is strewn with the ruins of the best of them. The church alone has the divine mission. Christ founded it, Christ is in it; and to it alone has He given Himself as a sufficient Savior who can redeem this lost world and realize in its social and industrial order that dream of

the race, as well as that redemption of the individual, which brings in, in its fulness, the Kingdom of Heaven. We may theorize and dream and sanitize and philosophize; we may reduce mortality and lengthen the span of human life a little. Yet, with all that we can do, the deep heart hurt of the world goes unhealed, for the generation or for the individual, until it is touched by the pierced and yet healing hand of the Great Physician.

THE INFIDEL'S TRIBUTE.

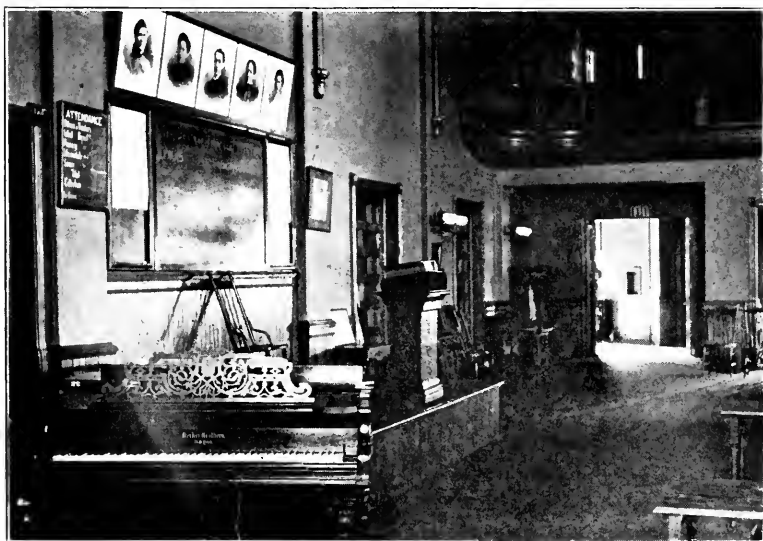
Some time ago a mission was being held in Leeds, England, and one night when the evangelist rested, the Rev. Samuel Chadwick, well known in Leeds, took the service. There were in the meeting a number of the most notorious infidel Socialists, Atheists, and Agnostics in the city, whose attention and enmity the missionary had somehow attracted to himself. Mr. Chadwick was known to some of them, and when he ascended the pulpit they sent a note up, requesting him, instead of preaching a sermon, to give them his reasons for believing in Jesus Christ. "As simply and plainly as I could," says Mr. Chadwick, "I stated the reason of my belief; then I added, 'I know what some of you are thinking. If discussions were allowed, what a chance you would have of picking me to pieces. Well, if you will come with me into the room behind the chapel, I will allow you to cross-examine me as much as you like.' Some twelve of them accepted the invitation, and we stayed there till two o'clock in the morning. As they were leaving I said to their leader: 'You have asked me a great many questions. Will you allow me to ask you one? You propound a philosophy for a cult. You presuppose a certain standard of humanity. There are thousands of men in this city who have lost their manhood. What do you propose to do with them?' He hesitated for a moment, then, with a cynical smile, he said, 'Oh, I'll make you a present of that lot.' 'But why me?' I asked. 'Because,' he replied, 'I'm free to confess that if there is any hope for such people, it is to be found in the Christ you preach.'"

There is no hope for any of us elsewhere. Years ago the little giant of Tarsus found that out, and with only two passions, one for men and one for the Christ who died to redeem him, he went forth, "determined not to know anything among men save Jesus Christ and Him crucified."

There is no other way to save the world, and there is no better use to make of one's life than to use it revealing this Way unto others.



STAIRWAY LEADING TO
CHURCH PARLORS



BIBLE SCHOOL ROOM

On Sunday afternoon, at 3:30 p. m., there was held a "Fellowship Meeting," at which representatives of Chicago Presbytery presented their congratulations, and spoke words of blessing and of cheer.

REV. JAS. G. K. MCCLURE, D. D., *President McCormick Theological Seminary*: It is a great delight to participate with you in all the joys of these anniversary days. Simply to be here and to breathe the atmosphere and to listen to such words as these just pronounced to us is a rare privilege and a great inspiration. I think of this occasion under the heads of gratitude for the past, appreciation for the present, and hope for the future.

My first acquaintance with this church was in 1871. I had come into this western country from the east for a summer vacation, and I was brought by friends into this immediate vicinity, and was told of the origin and purpose and development of this church.

My next acquaintance with the church was in 1877. Again I was in Chicago in attendance upon a General Assembly, and in order that I might be in constant heed of the meetings of the Assembly I hid the fact of my coming from my friends, and I put myself in the care of the Committee of the Assembly for hospitality. The pastor of your church was the chairman of the committee on hospitality. I then had my first meeting with you.

"When I came as pastor in 1881, the first ministerial brother to call upon me in Lake Forest was E. C. Ray. The friendship that then begun has continued ever since. He was, while in connection with this Presbytery, my joy and despair. I never met him on Monday morning that he did not assure me that he had found the latest and best and surest method of developing a church life, and he was so positive that his method would prevail and conquer that in my uncertainty with reference to my own methods I went home with heaviness of heart. It was a relief, when I met him a month or two later, to find some other method was at the front to supplant the one that previously had been sure of success. Dr. Ray was one of the most beautiful men I have ever known. As the difficulties of his

life have increased through physical disability, and he has borne many a sorrow and many a burden, I never have known one syllable of murmuring to escape his lips; but with supreme confidence in God he trusts himself and his family to the Lord's protection, and he stands before me now as the example of the beauty and strength of Christian grace.

"Of course I have been aware of the varied experiences through which this church has gone since 1881, and I am supremely grateful that this church, when the times of its own distress have come, and great wisdom, and great patience, and great self control, and great love were required, met the emergency, and came out of the experience of trial into the experience of victory and success, and I praise you for what you have been earning and attaining in these past years.

"Now a single word concerning my appreciation of the present. There is a touching story in the 'Bonnie Briar Bush' of Flora Campbell. Her home was a severe one to her, and she left it and wandered into the loneliness of the great city. Her father followed her with his love and missed her greatly, but he found it exceedingly difficult to break down his reserve and summon her to his love again; but a message reached her, and in due time she returned to the old home, where the light was burning in the window for her and where she received her welcome. In a description of the welcome she uses this expression, 'there are fifty words in the Gaelic that mean darling, and my father used every one of them for me that night.' If I should speak what is in my heart now for you, I would use word after word significant of the same thought, that I believe in this congregation, and I honor you for what you are today. You have splendid men in your membership, splendid women too, and the work that you are doing, not only here, but in other parts of this great community, like Association House, is splendid. Your works praise you, and they signify how earnest your spirit and how wide your devotion, and they signify too how much enthusiasm you have for every feature of Christ's kingdom that needs help. Your men go out from this congregation into the great city, and they stand there as the embodiment of all that is honest and upright, and they go into the educational institutions and they bespeak through themselves attention, not alone to the intellectual expression that they make, but to the spiritual faith which is back of all their expressions and is their inspiration and their joy.

"Now a word for the future. What is it to be? It would have been a great delight if I could have heard your pastor's



TRUSTEES

Orville M. Powers
Adelbert E. Coleman
James A. Ostrom

John F. Gilchrist
William F. Cameron
Edward P. Skene

H. E. R. Wood
Robert Stuart
George M. Bard

sermon this morning. We are all thoughtful for the future. Perhaps I may say that this last week I came upon a little reference to W. E. Gladstone and his attendance upon church. It seems that he coined the words, 'oner,' 'twoer,' 'thricer,' and he was so glad to go to church that he did not like to be a 'oner' on a Sunday, but he always was a 'twoer,' and then he had his greatest joy in being a 'thricer;' and it may be that your pastor will be glad to have me say that in the church of the future he hopes as many of you as possible will be 'thricers' on the Sunday.

"I have two things to say. First, the time is never to come when the ideals of the Word as voiced by your pastor will not be the ideals needed by the human heart of mankind. It does not matter what the underlying force or the material possession, it does not matter what development of our civilization may be, the human heart always remains the same, and the ideals presented to us in Jesus Christ are the only ideals that are sufficient to lift the human life to its best, and to raise the human life in true peace and true joy. That these ideals may be presented here with absolute clearness, and with such force of love and affection of expression that every time a soul comes within the range of this church audience that soul shall have as it were a vision of a nobler and better self, and shall go out from its doorways with strength and purpose to live up to the noblest and highest, is my prayer for you.

"What about yourself? One thing I would like to see in the church of the future is the church that knows how to stand in its lot, possessing not only social and material comforts, but always using them as a Master uses his servants to the good of the spirituality of the individual and to the good of the helpfulness of the world. Here you have so very much denied to many others. Oh may God grant that in all your beautiful missions, and in all your strong business enterprises, and in all your associations, there shall be the possibility of greater hopefulness for Jesus Christ, so that the boys and the girls growing up here and coming on in the next generation shall ever be stronger than their fathers, and here there shall be for all time the embodiment of the power of the Most High."

REV. EDWARD H. CURTIS, D. D., *Woodlawn Park Presbyterian Church*: "Various reasons constrain me to a glad acceptance of the invitation to be here this afternoon. In the first place, we have been doing some celebrating down in Woodlawn. January 19 was the twenty-fifth anniversary of the organization of our

church there. Your own Dr. Ray preached the sermon and pronounced the church duly constituted according to the teachings of the Presbyterian church on that January night twenty-five years ago, and we celebrated it gladly and joyously. Therefore, we have gotten somewhat into the spirit of Jubilee, and that made it quite a congenial atmosphere to breathe, to come here where you are being congratulated upon reaching your fiftieth anniversary.

"The first thing I want to say is this: I come to bring to you our acknowledgment of the debt of gratitude we owe you as the mother church. In preparing for the anniversary we have just celebrated, I had occasion to study the history of things in this section of the city, and I was pleased especially to read the twenty-fifth anniversary sermon of your pastor, Dr. Johnson, and in that sermon I gleaned some facts that were of interest to me, and led me to feel that we owed much to the labors of those early members, John A. Cole, H. V. Freeman, C. L. Norton, and C. L. Boyd. Those were the men who willingly labored in the early days down in Woodlawn and laid the foundation of things. You may not know that a mission school was conducted there for nearly twenty years before the church was organized. The school had a varying life, sometimes doing finely, and sometimes suffering from removals and other discouragements, but after all those weary years of work, in which your own members had so large a share, the church was duly organized January 19, 1885, and I come to acknowledge what we owe to you for your kindness and your generous interest in us in those early days. It must have been a weary journey across the sloughs and rough ground that then intervened between here and Woodlawn.

In the second place, I want to acknowledge our debt of honor to you. You have set us a splendid example. We are proud of you as the mother church. This church from the beginning has been noted for its large activity, for its generous benevolences, and the daughter church to the south of you has inherited some of this spirit from the mother. We have been blessed in the Woodlawn Church. From the very beginning that little band has been a self-supporting church; even though they started out with a little company of thirty-nine, they would not receive a penny from the Mission Board of Churches. Heavy were the burdens, but they were bravely borne by those who formed the nucleus of that enterprise. Indeed, so independent was the Woodlawn Church that they paid back the \$1,000 to the Church Erection Board, which was contributed by that Board for the Chapel which was built before the church was organized.

There are other reasons that give me special interest in this.

occasion. I acknowledge that Dr. Frothingham is my senior in years, but I want to claim that I am a patriarch in the Presbytery of Chicago. I first came into the Presbytery thirty-seven years ago, when I became the pastor of a little church in Waukegan. The old veterans are all gone, so far as I remember them, the men who were the leaders in Presbyterianism here in the early days of Chicago. I was here and a member of the Presbytery at the time of the famous trial of Professor Swing.

Then I want to say this regarding the old recollections of Presbyterianism, that my memory goes back nearly sixty years. On August 24, 1850, my father came to this city to be pastor of the old mother church, the First Presbyterian Church. There was no railroad coming into Chicago then from the east, and I must confess that I was with my father at that time, and we came by boat from Michigan City. That will show you the primitive condition of things at that time.

The old mother church was situated at Washington and Clark streets, southwest corner. I remember the buildings that stretched along the street: the First Methodist Church on the southeast corner; the First Baptist Church, southeast corner LaSalle and Washington streets; the large mottled stone building of the Second Presbyterian Church, on the corner of Washington Street and Wabash Avenue; and a little frame building, the Trinity Episcopal Church, at Madison Street near Clark. I remember these in my early boyhood days. To show how little they expected the city to extend south, my father bought a lot on the northeast corner of Wabash Avenue and Van Buren Street, and the people complained bitterly that he had gone so far away from them, and my father then made the prediction: "In a short time you will be coming down this way," and sure enough, in 1856 they laid the foundation of a splendid stone church, which cost over \$100,000, and was swept away by the fire of 1871. My father's prediction came true, and the population began to surge toward the south.

I remember the time when this whole Hyde Park region was the hunting ground of the boys, and on Saturday many a time have I tramped along the lake shore and through the woods, and there were one thousand more pigeons than human beings. It was a fine hunting ground, and we could bathe without restrictions in the lake. The only buildings between here and Chicago were Merrick's tavern and Cleaverville, where the soap factory stood. That was the Chicago of my boyhood days, and all the region south of Twelfth Street was open prairie on which cows were pastured. Now see what it has become! This great city reaches to Woodlawn, and still further south, but with the growth

of the city has come the growth of the church. In those days there were the First and Second Church, and the Third Church on the west side, and the Fourth Church on the north side, and a little branch of the Second Church called Olivet Chapel near Twelfth Street. That shows Presbyterianism in the fifties. Now we are a great family, and this church, organized fifty years ago, has become one of the strongest of this great metropolis today, and we, as loyal Presbyterians of Woodlawn, rejoice in your prosperity, rejoice in all the honor that has come to you, and rejoice most of all in the splendid service you have been able to render for Christ in the Kingdom; and I trust that the prediction of your pastor in his sermon this morning for the outline of the future will be more than realized, that this church with its splendid vantage ground, with its splendid equipment, will do yeoman service in the coming years for Christ and the Church and Humanity.

May God bless you, and may the blessing that comes to the mother church come to the daughter at the south. God is over us, and though we do not come up to you in point of numbers, or in point of financial strength, or in point of material or spiritual influence, we follow after, and we are glad that we can be called a child of the Hyde Park Presbyterian Church.

REV. JAMES FROTHINGHAM, D. D., *Stated Clerk, Chicago Presbytery*: I am glad to be with you upon this interesting celebration, to stand upon the platform with these distinguished members of the Presbytery, and to speak a few words as its representative. The Stated Clerk is privileged by official endowment, were he possessed of no other endowment. Locality and relationship make me a part of the Hyde Park congregation. I greatly enjoy the sermons of its pastor. That of this morning in its strength and beauty was a prophetic vision of the future. I enjoyed it immensely. Dr. Vance is no juggler of words, no preacher of deep philosophies that fail to interest, no interpreter of truth on materialistic or rationalistic or naturalistic grounds. His preaching is true to the truth in God as the needle points to the pole.

From the very first, this has been a remarkable Jubilee. From that literary gem presented last Sunday morning, that peculiarly striking review of the church history, keeping the attention of all through the whole of its delivery, and that remarkable and beautifully unique presentation of the church's history last Friday night, through all the incidentals connected with this week, everything has been successfully carried out to the delight of the large audiences attending. As I listened to Dr. Anderson at the Men's Banquet, and heard the words of Mr. Bogue, who was introduced

by Judge Freeman as being in the autumn of his years, I thought of these men as well described in the words Longfellow speaks of Irving's declining years :

"Here in the Indian summer of his days he came,
But the dry leaves of life were all aflame
With tints that brightened and were multiplied."

So may God's grace rest upon the head of each one of those who in the old years constituted the membership, and now link a blessed past to a more blessed future.

We had in Chicago a World's Congress of Religions under the lamented Dr. Barrows, which had other ends in view and yet ran parallel with the World's Fair. Here and now, parallel to these services, has been one of the grandest gatherings the church has ever witnessed in the cause of Christ in its mission to distant lands. May this church receive a benediction from this World's Missionary Congress, and may these services be an inspiration which shall mark the future of all its movements as long as it shall exist a church.

When Summerfield, the revivalist of years ago, was once asked where he was born, he replied: "I was born in Bristol and I was born in London." "How can that be?" said a fellow preacher. And he replied: "Art thou a master in Israel and knowest not these things." Why may not a church be twice born? This church, from a scant score, reaches out now to nearly a thousand. Why can it not be born again to a higher and nobler destiny, to grander achievements, to greater developments that lay before it?

These meetings have come and gone. You have enjoyed the privileges, you have listened with delight, you have feasted your memory on the things that will not die, the things of beauty that live forever. And you are to have a book published that will contain many of the proceedings. Is that all?

A year ago I attended the fiftieth anniversary of St. Anne's, a French church. It had come out of the Roman Catholic Church under the leadership of Father Chiniquy. When they had completed the round of exercises in French and English, they determined, as the result of that celebration, the semicentennial anniversary, the Sabbatical work of the Sabbatical year, that they would build a parsonage on the vacant lot, caused by the burning of Father Chiniquy's residence many years ago, and they materialized their joy in that parsonage. What will this church do? You need no manse, you have one. Is there nothing this church can do as a spiritual output to make permanent the memory of

this grand occasion? This church can live on, it will live on, as being the church of Hyde Park village that came into the city with its own corporate rights, which protect the church and are by the church protected. It is in a residence district, and there will be no change in its social aspects for many years to come, for it is buttressed by the great University which will command the conditions that shall prevail throughout these regions.

The life of a church goes on as a river. It starts from a spring, its fountain head; it is refreshed by rivulets from other springs; it grows into a broad river which bears commerce upon its bosom; or it may disappear in the ground and come up again in some oasis that shall gladden the heart of a traveler; or it may become that hidden river of God that bursts out in the artesian flow. Though lost to sight, it still lives on; and so this church, which has already renewed its life in Woodlawn Park and South Park, will live on to reappear in refreshing forms through future years.

And I close by saying that the true church life, the memorial that you may leave, the institutions you may found, that which shall mark the memory of this grand gathering, shall be the personal life of every individual member in this church. Tennyson in his "In Memoriam" says:

"I held it truth, with him who sings,
To one clear harp in divers tones,
That men may rise on stepping stones
Of their dead selves to higher things."

By such stepping stones of daily sacrifice you may rise to higher things. In this shall the permanent history be written and the record immutable of all coming years. Thus shall live on the beauty and the power of this wonderful celebration.

The Psalm that was read to you said: "Instead of the fathers shall be the children." Last Friday night, when I looked on the vision of the past, those faces in glory now, and I know how you hold them in reverent regard, I thought how you were taking their places in the church of God, and how you are commemorating their lives, and are commemorating the glory of that Redeemer who gave you such parentage and established this church with such beauty and power. It is our present-day poet, Van Dyke, who says:

Four things a man must learn to do,
If he would make his record true;
To think without confusion clearly;
To love his fellow men sincerely;
To act from honest motives purely;
To trust in God and Heaven securely."

◆ And God and Heaven will watch over you and give you the security that comes from the All Father and good hope through grace in Jesus Christ.

REV. EDGAR P. HILL, D. D., *Supt. Church Extension Committee, Presbytery of Chicago*: I find myself entering into the spirit of this celebration with peculiar heartiness. I am having a little celebration of my own today. Twenty-two years ago this very day, May 8, I was ordained to the ministry in this city of Chicago, and installed pastor in what was then known as the Reunion Presbyterian Church. Dr. Herrick Johnson, Dr. Withrow, and Dr. McPherson were the men who took part in that service, and so I find myself instinctively appropriating the lesson and jubilation of the day to myself.

We are looking back over fifty years in the history of this church. I find myself asking these questions: What has it all amounted to? Of what value has the work of this church been to this community? Fifty years of prayer meetings and of preaching services and of singing and praying. What has it all amounted to so far as the uplifting of the community is concerned? We are all aware that the value of the church is sometimes doubted, even the friends of the church sometimes question the usefulness of the various services in which we engage. Why go to prayer meeting week after week? Of what value is it to us to attend services Sabbath after Sabbath, join in the singing and listen to the sermons and then go home? Suppose today we could tell of orphanages and schools of various kinds, settlements organized and maintained by this church, how much more thrilling the review would be! It strikes me if we are going to get any adequate idea of the value of the church to a community, we must have in mind clearly the real mission of the church. We cannot understand such an organization as the church unless we have in mind the purpose for which it was organized, the object it is to accomplish.

A few weeks ago I was in Grand Rapids and was much interested in the street cars there. They have mail boxes on the front and rear. I had never seen such a thing before, and I asked a man what it meant. I asked: "Are these real mail boxes?" I asked him of course a very foolish question: "What are they there for?" "Why, to put the letters in," he replied. "How do you work them?" I asked. "Why, just stop the car," he said, "at any street and drop in your letter, and when the car reaches the post-office a man comes out and takes the mail." I studied that combination for some time and I found myself asking this question: suppose a person were to get it into his head that it was a mail car with a passenger attachment, how he would misunderstand

the street car system of the city. It is a passenger car with mail box attachment. Now what is the church? Is the church a benevolent movement with a gospel attachment, or is it a great gospel movement with a benevolent attachment? We all believe in the magnificent ministries of Christendom, and some think it is the great mission of the church to organize schools and establish hospitals, and they feel confident the church is failing in its mission unless these tangible things are evident. So it has come to pass that these intelligent people are pointing the finger of scorn at the church, and say it is not accomplishing anything, it is not a factor in the uplifting of the community because it does not organize these various tangible ministries and place over them some ownership or lordship of the church. I sometimes feel that the more loyal the church is to its supreme mission the more it is misunderstood by the world at large. It is just as it was in the old days when Jesus ministered to the multitude. When he fed the people bread, the multitude shouted his praises: "Let's make him king!" But the very next day, when he talked to them about the bread that cometh down from heaven and reminded them of God and of their souls' needs, they said with a smile, as they turned away: "What do we care for this bread? What do we care for our souls?" And Jesus turned to his little band and said: "Will ye also go away?" My point is that in the review of your fifty years the richest ministries of this church cannot be tabulated. You can tell by the figures how many have been received into the church, how many sermons have been preached and funerals conducted, how much money has been raised for various organizations, but the choicest ministry of this church cannot be tabulated in any such way.

I got a hint of that in a letter yesterday. About a year ago a husband and wife attended a church in one of our suburbs and listened to a sermon by a visiting clergyman. He took for his text: "Those that wait for Jehovah shall renew their strength." He drew special attention to the words "wait for Jehovah." It made a deep impression on this couple, and I doubt not they talked it over again and again. Last Tuesday, like a bolt from the clear sky, the death messenger appeared in that home, and on Thursday we stood by the fresh-made grave of the beloved husband. What was it that stricken wife needed? Did she need the ministry of a settlement or an arbitration board or hospital? No, she needed the ministry that the multitude need in the crises of their lives, and which they can never have unless they receive it from the church of Jesus Christ. She needed the consolation and inspiration of the gospel of Jesus Christ, and in her letter she said she was clinging to that promise that was brought to her a

year ago by that visiting clergyman, "they that wait for Jehovah shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint."

If we could only get an idea of these untabulated ministries of this church during the past fifty years, how our hearts would thrill, and how quickly we would say, "surely this is the Lord's work, it is very marvelous in our hearts."

Today we come to congratulate you on the splendid past, and we pray God that during all the days ahead the Lord's blessing may be multiplied to pastor and people.

First Manual Issued

Plan of Hyde Park Presbyterian Church.

39	5	38	40	10	10	80	5	79
37	10	36	38	10	10	78	10	77
35	10	34	36	10	10	76	10	75
33	10	32	34	10	10	74	10	73
31	10	30	32	10	10	72	10	71
29	10	28	30	10	10	70	10	69
27	10	26	28	10	10	68	10	67
25	10	24	26	10	10	66	10	65
23	10	22	24	10	10	64	10	63
21	10	20	22	10	10	62	10	61
19	10	18	20	10	10	60	10	59
17	10	16	18	10	10	58	10	57
15	10	14	16	10	10	56	10	55
13	100	12	14	100	150	54	100	53
11	10	10	12	100	150	52	100	51
9	10	8	10	100	150	50	100	49
7	10	6	8	100	150	48	100	47
5	10	4	6	100	150	46	100	45
3	10	2	4	100	150	44	100	43
1	5	1	3	100	150	42	100	41

PULPIT.

Manual of the First Presbyterian Church of Hyde Park January First 1873

This Church took its form and title on the 29th day of April, A. D. 1860.

In answer to a petition, signed by residents of Hyde Park and Woodlawn, and presented to the Presbyterian Committee on Home Missions of Chicago Presbytery, the Rev. Z. M. Humphrey, D. D., the Rev. Robert W. Patterson, D. D., and the Rev. William H. Spencer were appointed a committee to organize the Church, should the way be clear. On the day above named, this committee met with the petitioners in the Hyde Park Chapel. A sermon was preached by Dr. Humphrey, after which ten persons presented letters from other churches, and two made public profession of their faith in Christ. At an adjourned meeting, held May 6th, and moderated by the Rev. Wm. H. Spencer, four others were added to the membership; two ruling Elders, Hassan A. Hopkins and Geo. W. Bowman, were ordained and installed; and thus the Church was fully constituted. At this meeting sixteen persons sat down together for the first time as members of the same Church to celebrate the Lord's Supper.

For two years the Church remained without regular preaching. Ministers from the city of Chicago served the congregation as circumstances permitted. The Rev. Mr. Spencer, then pastor of Westminster Church, greatly encouraged the young enterprise by his frequent and acceptable offices. Rev. J. S. Edwards, who resided at the time in Hyde Park, preached for some months, and performed pastoral duties when required. The Rev. Dr. Burroughs, President of Chicago University, also lent his personal assistance, and often sent theological students to conduct religious services.

In the month of March, A. D. 1862, the Rev. C. F. Beach was invited to labor for one year as stated supply. Immediately, on his coming, a society organization was formed by the election of a Board of Trustees. To this society was deeded lot No. 4 and one-half of No. 3, in Block 19, together with the Chapel standing thereon, by Paul Cornell, Esq. This Chapel was erected in 1858, by Mr. Cornell, chiefly at his own expense, as a place of worship for all Christians, and had been so used up to this time. It now became the property of the First Presbyterian Church and Society of Hyde Park.

On the 16th day of March, 1862, the Sunday School was organized. Hamilton B. Bogue, who had been previously elected, was ordained and installed as a ruling elder May 25th, 1862. The Rev. Mr. Beach remained as stated supply until March, 1864, when he resigned and the

Church was left without a minister for a year and a half. Services were held, however, quite uniformly on Sabbath mornings, and prayer meetings were sustained on Sabbath and Wednesday evenings of each week.

The first pastor of the Church was the Rev. Bradford Y. Averell, called July 1st, A. D. 1865, and ordained and installed in the following autumn. During his brief, but devoted labors, the chapel was enlarged one-third its original size, and the Church grew in spiritual life and efficiency. The eldership was again enlarged by the election of Charles A. Norton, who was ordained and installed, March 4th, 1866.

After ten months' service, Mr. Averell's health becoming impaired, he was granted an indefinite respite, in the hope that he might soon recover his strength and return to his charge. This hope was not to be realized. After a lingering illness, it pleased God to transfer him to the higher employments of Heaven, July 12th, A. D. 1867.

In September, 1867, the Rev. David S. Johnson was called to the pastorate, and was installed on the 7th day of October following. The relationship then constituted still exists.

Claudius B. Nelson, formerly an elder in the First Presbyterian Church, Chicago, was installed in the office of ruling elder, Nov. 3d, 1867.

During the summer of 1868, it was deemed advisable, in view of the demands of a growing congregation, to make arrangements for a new house of worship. Eligible lots were soon secured, situated on the northeast corner Oak Street and (now) Washington Avenue; a subscription was set on foot; plans were adopted; a building committee appointed; and in May, 1869, the good work was auspiciously begun. On the 30th day of October, A. D. 1870, the completed edifice was dedicated to the worship of the Triune God.

Elder Charles A. Norton having died in February, 1872, the session was again increased by the addition of Erastus S. Williams, Joseph N. Barker, and Homer N. Hibbard, of whom the two former were installed, and the latter ordained and installed July, 1872.

The growth of the Church from its origin until the present time, Jan. 1st, 1873, is as follows:

PASTOR			
Rev. David S. Johnson.			
ELDERS		TRUSTEES	
Hassan A. Hopkins.		Homer N. Hibbard, Chairman.	
Claudius B. Nelson.		George M. Bogue, Secretary.	
Joseph N. Barker.		James Wadsworth, Treasurer.	
Erastus S. Williams.		Paul Cornell.	
Homer N. Hibbard.		Claudius B. Nelson.	
Hamilton B. Bogue, Clerk.		Charles Hitchcock.	
		By Certificate.	By Confession.
Original Number			Total.
Received in 1862.....	13	3	16
" 1863.....	4	1	5
" 1864.....	1	0	1
" 1865.....	3	0	3
" 1866.....	7	0	7
" 1867.....	4	4	8
" 1868.....	10	1	11
" 1869.....	11	2	13
" 1870.....	10	13	23
" 1871.....	16	4	14
" 1872.....	12	11	23
" 1873.....	14	11	25
Total	99	50	149

(Note.—Since the compilation of this manual the following have been received):

	By Certificate.	By Confession.	Total.
Received in 1873.....	20	18	38
" 1874.....	12	41	53
" 1875.....	20	8	28
" 1876.....	13	13	26
" 1877.....	20	18	38
" 1878.....	8	2	10
" 1879.....	9	4	13
" 1880.....	12	12	24
" 1881.....	7	2	9
" 1882.....	41	16	57
" 1883.....	53	32	85
" 1884.....	59	44	103
" 1885.....	30	19	49
" 1886.....	32	27	59
" 1887.....	44	17	61
" 1888.....	27	24	51
" 1889.....	22	10	32
" 1890.....	52	15	67
" 1891.....	45	11	56
" 1892.....	55	53	108
" 1893.....	29	14	43
" 1894.....	13	2	15
" 1895.....	82	12	94
" 1896.....	84	23	107
" 1897.....	52	28	80
" 1898.....	28	19	47
" 1899.....	18	16	34
" 1900.....	51	12	63
" 1901.....	82	20	102
" 1902.....	80	22	102
" 1903.....	68	37	105
" 1904.....	68	43	111
" 1905.....	65	28	93
" 1906.....	56	13	69
" 1907.....	56	45	101
" 1908.....	64	11	75
" 1909.....	55	26	81
" 1910.....	61	25	86

CHRONOLOGICAL LIST OF MEMBERS.

The first 16 are charter members.

Paul Cornell	April 29, 1860
James Wadsworth	"
Mrs. Emily W. Wadsworth.....	"
G. W. Bowman.....	"
Mrs. Almira A. Bowman.....	"
Mrs. L. B. Jameson.....	"
Henry C. Work.....	"
Mrs. Sarah P. Work.....	"
Hassan A. Hopkins.....	"
Mrs. Sarah M. Hopkins.....	"
Mrs. Helen G. Cornell.....	"
Hugh B. Hart.....	"
Mrs. Adeline R. Danley.....	May 6, 1860
Mrs. Sally N. Bogue.....	"
Hamilton B. Bogue.....	"
George M. Bogue.....	"
Ann S. Downs.....	May 3, 1862
Harriet A. Beach.....	"
Simon K. Danley.....	"
Homer N. Hibbard.....	Oct. 1, 1862
Jane N. Hibbard.....	"
Eliza Remmer	June 6, 1863

Lucy T. Morgan.....	March 4, 1864
Charles A. Norton.....	"
Mrs. Nema Hopkins.....	"
Daniel H. Horne.....	Nov. 1, 1865
Mrs. Anna B. Horne.....	"
Nettie R. Horne.....	"
Libbie Florence Horne.....	"
James P. Root.....	Nov. 5, 1865
Mrs. Anna Root.....	"
Mrs. Mary Pettrie.....	"
Ellen J. Noble.....	Jan. 3, 1866
Harriet A. Lockwood.....	March 3, 1866
Louisa D. Whittlesey.....	May 6, 1866
John V. Jones.....	Jan. 27, 1867
Mrs. Mary E. L. Jones.....	"
Benjamin F. Merrill.....	"
Mrs. Julia McClure.....	"
Mrs. Anna Hitchcock.....	"
Mrs. Annie Griswold.....	April 6, 1867
Franklin A. Whitney.....	"
William H. Hoyt.....	"
Mrs. Mary B. Hoyt.....	"
Eleanora Hoyt.....	"
Claudius B. Nelson.....	Nov. 3, 1867
Mrs. Mary R. Nelson.....	"
Jennie Hendrie.....	"
Peyan N. Trobeck.....	"
Mrs. Lucy M. VanDoren.....	"
Mrs. Mary H. Lodge.....	"
Charles G. Loeber.....	Jan. 31, 1868
E. G. Vincent.....	"
Mrs. Catherine M. Vincent.....	"
Sarah A. Vincent.....	"
Olivia Vincent.....	"
Mrs. Emily A. Bogue.....	Aug., 1868
W. S. Johnson, M. D.....	"
James Johnson.....	Oct. 30, 1868
Mrs. Sophia Johnson.....	"
Mrs. Helen L. Johnson.....	"
Silas R. Ball.....	Feb. 3, 1869
Mrs. Jane S. Ball.....	"
Mrs. H. A. Parsons.....	"
Francis A. McIntyre.....	"
Mrs. Harriet E. McIntyre.....	"
Elizabeth F. Goodwin.....	"
Ann Elizabeth Downs.....	"
Josephine M. Mulligan.....	"
Carrie Horne.....	"
Anna D. Hopkins.....	"
Catherine M. Van Doren.....	"
Edward E. Seibert.....	"
Edward Butzbach.....	"
Isaac W. Nichols.....	"
Mrs. Adeline R. Judd.....	April 30, 1869
Minnie Judd.....	"
Samuel P. Farrington.....	July 29, 1869
Mrs. Harriet F. Farrington.....	"
Joseph C. Young.....	"
Mrs. Mary E. Young.....	"
Robert Carmichael.....	"
Mrs. Mary Carmichael.....	"
Mrs. Amanda Moody.....	"
Frederick Glover.....	"
J. Ramsay Flood.....	Nov. 5, 1869
Mrs. Sally D. Flood.....	"
Alice Merrill.....	Feb. 4, 1870
A. A. Smales.....	"
S. Usmar Downs.....	"
Mrs. Aurelia Dodge.....	April 28, 1870

Mrs. Clara D. Cornell.....	April 28, 1870
Mrs. Emily E. Garnsey.....	"
Francis W. Parsons.....	Nov. 4, 1870
Mrs. Louisa A. Parsons.....	"
Barton A. Ulrich.....	"
Mrs. Helen R. Ulrich.....	"
David D. Cornell.....	"
Ella S. Cornell.....	"
Ella Martin.....	"
Mary A. Wallace.....	"
Mrs. Elizabeth S. Higgins.....	Dec. 12, 1870
Mrs. Mary Fitch.....	Feb. 4, 1871
Elizabeth Fitch.....	"
John Mather.....	"
Mrs. Mary A. Mather.....	"
Mrs. Maggie Goode.....	"
Richard F. Kay.....	"
Henry W. Brookes.....	"
Mrs. Jeannette Brookes.....	"
James H. Cole.....	May 5, 1871
Mrs. Helen L. Cole.....	"
Mrs. Anna M. Davol.....	July 31, 1871
William H. Parke.....	"
Henry Gilbert.....	"
Mrs. Louisa Gilbert.....	"
John S. Fitch.....	Aug. 4, 1871
Mrs. Mary E. Fitch.....	"
Elias Bogue.....	"
Mrs. Laura R. Swett.....	"
Mrs. Cornelia E. Sluyter.....	"
Mrs. Mary A. Ashford.....	"
Mrs. Marcie E. Bruce.....	Nov. 3, 1871
Charlotte E. Bruce.....	"
Joseph N. Barker.....	Feb. 2, 1872
Mrs. Frances M. Barker.....	"
Erastus S. Williams.....	"
Mrs. Sophia H. Williams.....	"
Mary S. Williams.....	"
Grace A. Williams.....	"
Samuel H. Downs.....	"
Florence L. Farrington.....	"
Elizabeth A. Williams.....	"
Elizabeth Riley.....	"
Margaret Hill.....	"
Joseph B. Ashford.....	"
Mrs. Emma M. Johnson.....	May 3, 1872
Charles B. Waite.....	"
Mrs. Catherine V. Waite.....	"
Lucy Waite.....	"
Elizabeth G. Cornell.....	"
Helen Cornell.....	"
John W. Halliday.....	Aug. 2, 1872
Mrs. Isabella S. Halliday.....	"
Robert Higgins.....	"
Lela Cole.....	"
George C. Smith.....	Nov. 1, 1872
Mrs. Elizabeth V. Smith.....	"
Charles M. Smith.....	"
Mrs. Sarah E. Smith.....	"
George Willard.....	"
Christopher Metz.....	Dec. 20, 1872
Mrs. Sarah E. Metz.....	"
Matthew Mitchell.....	Jan. 28, 1873
Mrs. Hannah Mitchell.....	"
Laurence Garrett.....	"
Calvin Gifford.....	Jan. 31, 1873
Mrs. Mary A. Gifford.....	"
Florence I. Gifford.....	"
Magnus H. Andersen.....	"
John W. Evans.....	March 18, 1873

Mary Remmer	April 8, 1873
Josephine Barker	"
Mary Barker	"
Abner T. Hinckley	"
Mrs. Annie A. Hinckley.....	"
John S. Van Derslice.....	April 29, 1873
Mrs. Luella J. Van Derslice.....	"
Henry V. Freeman.....	"
Ada I. Sluyter	"
Ann B. Fitch	"
Lucia M. Fitch	"
Edwards W. Porter.....	"

Pastors, Officers, and Communicants
May First
1910

Church Organization

Rev. Joseph A. Vance, Minister.
Rev. Howard D. French, Assistant Minister.

Elders—	Term Expires
Arthur H. Rugg.....	1912
Frank F. Bosworth.....	1912
Chas. F. Loweth.....	1912
A. Stuart Baldwin.....	1912
S. F. Beatty.....	1912
Henry V. Freeman.....	1914
Henry H. Belfield.....	1914
John M. Coulter.....	1914
Walter C. Nelson.....	1914
George C. Lazear.....	1914
John A. Cole.....	1916
Thos. G. McCulloh.....	1916
S. S. Dorwart.....	1916
Adelbert E. Coleman.....	1916
Chas. W. Bird.....	1916

Clerk of Session—
Arthur H. Rugg.....1514 E. 54th St.

Clerk of Congregation—
F. R. Angell.....1300 Madison Park

Deacons—	Term Expires
T. M. Bates	1911
Arthur W. Cole.....	1911
Frederick R. Angell.....	1911
C. E. Flanders.....	1911
A. Miller Belfield.....	1912
Thos. J. Hair.....	1912
Ralph H. Rice.....	1912
Thos. Madill.....	1912
G. O. Fairweather.....	1913
Fred H. Tracht.....	1913
Chas. H. Sagar.....	1913
Donald McIntosh	1913
Arthur W. Cole, President.	
Frederick R. Angell, Secretary.	
Chas. H. Sagar, Treasurer, 5628 Washington Ave.	

Reception Committee—
A. A. Robertson, Chairman
Thos. Madill
S. S. Dorwart
C. H. Sagar
T. G. McCulloh, Jr.
John Vanderbergen
F. A. McGibbon
R. S. Lindstrom
Oscar Hayward
S. P. Johnston
H. A. Dow
F. H. Tracht
A. H. Noyes
S. F. Beatty
J. D. Cunningham.

Trustees—	Term Expires
H. E. R. Wood.....	1911
John F. Gilchrist.....	1911
James A. Ostrom.....	1911
O. M. Powers.....	1912
A. E. Coleman.....	1912
Geo. M. Bard.....	1912
Edward P. Skene.....	1913
Robert Stuart	1913
William F. Cameron.....	1913
A. E. Coleman, President.	
H. E. R. Wood, Secretary.	
O. M. Powers, Treasurer, 5416 Jefferson Ave.	

Women's Foreign Missionary Society
Honorary President—Mrs. Joseph A. Vance.
President—Mrs. Robert F. Cummings.
1st Vice-President—Mrs. Ambrose V. Powell.
2nd Vice-President—Mrs. W. S. McGee.
3rd Vice-President—Mrs. Mary Ellickson.
Secretary—Mrs. Howard D. French.
Treasurer—Miss Harriet Gilchrist.

Women's Home Missionary Society
Honorary President—Mrs. Joseph A. Vance.
President—Mrs. Robert F. Cummings.
1st Vice-President—Mrs. J. F. Gilchrist.
2nd Vice-President—Miss Ada M. Belfield.
3rd Vice-President—Mrs. S. F. Beatty.
Secretary—Mrs. W. S. Kenny.
Treasurer—Miss Margaret G. Grier.

Ladies' Aid Society
President—Miss Caroline F. Smith.
1st Vice-President—Mrs. Charles A. Reed.
2nd Vice-President—Mrs. Clarence W. Aird.
3rd Vice-President—Mrs. Mary Ellickson.
Secretary—Mrs. Charles S. Reed.
Treasurer—Mrs. T. G. McCulloh.

Music Committee—
Chas. W. Bird
James A. Ostrom
Rev. Howard D. French
Mrs. Donald McIntosh
Mrs. H. H. Sessions

THE CHOIR

Mrs. John B. Viets, Organist and Director.

Miss Minnie Bergman, Soprano.

Mr. Harry C. Hammond, Tenor.

Mrs. Ethel Fenton, Contralto.

Mr. Arthur Dean, Bass.

Sexton—

William Manifold, . . . 5311 Lake Ave.

CHURCH CALENDAR

Weekly

Sunday—Public Worship: 10:30 a. m., 7:45 p. m.

Bible School at noon.

Beginners' Department, 10:30 a. m.

Junior Society, 3 p. m.

Young People's Prayer Meeting, 5 p. m.

Wednesday—Prayer Meeting, 8 p. m.

Semi-Monthly

The Ladies' Aid Society, 11 a. m., first, third and fifth Tuesday of the month.

Monthly

The Trustees, first Tuesday, 8 p. m.

The Deacons, first Tuesday, 8 p. m.

The Woman's Home Missionary Society, second Tuesday.

The Woman's Foreign Missionary Society, second Tuesday.

The Men's Club, third Thursday, 7:45 p. m.

The Missionary Concert of Prayer, last Wednesday, 8 p. m.

The Session, last Friday, 8 p. m.

Quarterly

The Communion, first Sabbath in March, June, October and January.

The Preparatory Service, Wednesday, 8 p. m., previous to the Communion.

Infant Baptism, Sabbath morning succeeding each Communion Sabbath.

Annual

Church Meeting—To elect officers and to transact business, the last Wednesday of March, 7:45 p. m.; to hear reports, the first Wednesday in April, 7:45 p. m.; congregation to elect trustees and transact business, first Wednesday in April at the close of the church meeting.

The Bible School, the Sabbath after the election of the Superintendent.

COMPLETE ROLL OF PASTORS, ELDERS, DEACONS, TRUSTEES AND TERMS OF SERVICE

Pastors

	From	To
Charles F. Beach, S. S.	March, 1862	March, 1864
Bradford Y. Averell	Oct., 1865	July, 1867
David S. Johnson	Oct., 1867	Oct., 1880
Edward C. Ray	June, 1881	Nov., 1887
W. W. Totheroh	Oct., 1888	Nov., 1893
Hubert C. Herring	Sept., 1894	Aug., 1898
Joseph A. Vance	Dec., 1899	

Elders

Hassan A. Hopkins	May, 1860	Jan., 1890
George W. Bowman	May, 1860	May, 1861
Hamilton B. Bogue	May, 1860	Dec., 1868
Charles A. Norton	March, 1866	Feb., 1872
Claudius B. Nelson	Nov., 1867	Aug., 1880
Erastus S. Williams	June, 1872	Oct., 1878
Joseph N. Barker	June, 1872	May, 1902
Homer N. Hibbard	June, 1872	Nov., 1897
Samuel West	Dec., 1878	Jan., 1886
George Stewart	Dec., 1878	July, 1888
John C. Welling	Feb., 1881	Nov., 1906
William A. Olmsted	Jan., 1882	March, 1898
John A. Cole	Jan., 1882	
Charles H. Arms	Jan., 1886	March, 1898
Henry V. Freeman	Dec., 1888	
Thos. G. McCulloh	April, 1892	
Harvey C. Olin	April, 1892	Jan., 1897
David J. Lindsay	April, 1896	July, 1903
Arthur H. Rugg	April, 1896	
Welland F. Sargent	April, 1896	June, 1897
Henry H. Belfield	April, 1898	
John M. Coulter	April, 1898	

Elders—Continued

	From	To
Elisha C. Ware.....	April, 1898	Aug., 1909
Ralph F. Bogle.....	July, 1899	June, 1900
Welland F. Sargent.....	April, 1900	March, 1916
Walter C. Nelson.....	April, 1901	
Edward E. Hill.....	April, 1903	March, 1910
Frank F. Bosworth.....	April, 1904	
George C. Lazear.....	April, 1904	
Edward H. Bingham.....	April, 1904	June, 1905
Adelbert E. Coleman.....	April, 1904	
Chas. W. Bird.....	April, 1906	
Chas. F. Loweth.....	April, 1907	
A. Stuart Baldwin.....	April, 1910	
Samuel F. Beatty.....	April, 1910	
Samuel S. Dorwart.....	April, 1910	

Deacons

Christopher Metz	Dec., 1874	Dec., 1879
Henry V. Freeman.....	Dec., 1874	Dec., 1878
Abner T. Hinckley.....	Dec., 1878	March, 1894
William A. Olmsted.....	Dec., 1879	Dec., 1881
Henry S. Osborne.....	Dec., 1880	March, 1890
Charles L. Boyd.....	Dec., 1880	Dec., 1886
Charles H. Arms.....	Jan., 1882	Dec., 1885
Elisha C. Ware.....	Jan., 1886	Dec., 1887
David J. Lindsay.....	Dec., 1886	March, 1896
Anson S. Hopkins.....	Dec., 1886	March, 1892
Arthur W. Cole.....	Dec., 1886	March, 1892
Charles L. Boyd.....	April, 1887	March, 1894
Thomas G. McCulloh.....	April, 1890	March, 1892
Edwin D. Wheelock.....	April, 1892	March, 1897
Welland F. Sargent.....	April, 1892	March, 1897
Arthur H. Rugg.....	April, 1892	March, 1896
Edward E. Hill.....	April, 1894	March, 1903
A. L. Smith.....	April, 1894	Dec., 1895
Arthur V. Lee.....	April, 1896	March, 1910
Frank F. Bosworth.....	April, 1896	March, 1904
C. E. Ware.....	April, 1896	March, 1898
James R. Smith.....	April, 1896	March, 1902
J. C. Craft.....	April, 1897	March, 1900
Emil O. Rudert.....	April, 1897	March, 1907
Charles W. Bird.....	April, 1900	March, 1906
John C. Riheldaffer.....	April, 1902	March, 1905
Edward H. Bingham.....	April, 1903	March, 1904
F. R. Angell.....	April, 1904	
T. M. Bates.....	April, 1904	
Charles C. Robbins.....	April, 1904	Sept., 1909
Samuel F. Beatty.....	April, 1904	March, 1910
Frederick A. Brown.....	April, 1904	March, 1909
A. Miller Belfield.....	April, 1904	
D. Q. Irwin.....	April, 1904	March, 1910
Arthur W. Cole.....	April, 1905	
Chas. H. Sagar.....	April, 1905	
Merton C. Robbins.....	April, 1906	March, 1909
Donald McIntosh	April, 1907	
Thos. J. Hair.....	April, 1909	
Ralph H. Rice.....	April, 1909	
George Fairweather	April, 1910	
Clarence E. Flanders.....	April, 1910	
Thomas Madill.....	April, 1910	
Frederick H. Tracht.....	April, 1910	

Trustees

	From	To
Paul Cornell	1862	1886
James Wadsworth	1862	1883
Chas. Hitchcock	1862	1882
C. B. Nelson.....	1862	1881
H. N. Hibbard.....	1862	1882
George M. Bogue.....	1864	1892
Colin Robinson	1876	1889

Trustees—Continued

	From	To
Henry V. Freeman.....	1880	1883
J. C. Welling.....	1880	1897
C. B. Bouton.....	1881	1887
E. G. Shumway.....	1882	1884
John Cameron.....	1882	1894
James M. Gilchrist.....	1883	1884
E. F. Bayley.....	1883	1886
W. C. Ott.....	1884	1893
C. L. Norton.....	1884	1889
W. C. Nelson.....	1886	1901
F. H. Armstrong.....	1887	1889
C. H. Root.....	1888	1888
W. H. Ray.....	1889	1889
Robert Stuart.....	1889	
J. E. Lord.....	1889	1894
H. H. Belfield.....	1889	1898
D. J. Lindsay.....	1889	1899
H. B. Bogue.....	1890	1894
C. A. Wilson.....	1892	1895
M. R. Doty.....	1893	1896
J. F. Gilchrist.....	1893	
O. M. Powers.....	1894	
H. W. Hoyt.....	1894	1898
G. T. Williamson.....	1895	1898
T. G. McCulloh.....	1896	1899
J. M. Marshall.....	1898	1901
F. W. Rockwell.....	1898	1908
W. Coates Foresman.....	1899	1902
L. F. Castle.....	1899	1905
J. C. Craft.....	1899	1908
A. E. Coleman.....	1901	
G. P. Barton.....	1901	1907
J. R. Smith.....	1902	1907
F. P. Sawyer.....	1903	1905
F. M. Atwood.....	1905	1906
G. M. Bard.....	1905	
W. F. Cameron.....	1906	
H. E. R. Wood.....	1907	
E. P. Skene.....	1907	
J. A. Ostrom.....	1908	

BENEVOLENCES

At the beginning of each ecclesiastical year, April 1, the deacons make up a budget, which includes all benevolent causes to which the congregation will make contributions for that year. This amount is raised by individual contributions, for which envelopes are furnished on application to the Treasurer, Mr. Chas. H. Sagar, 5628 Washington Ave. No appeals are made from the pulpit, and all members of the congregation are requested to contribute by this method.

This budget for the current year is as follows:

ANNUAL BUDGET

Home Missions

	Amount expected to be raised	Per cent of division of amount raised
Church Extension	\$1,200	12. %
Association House	750	7.5
Freedmen	200	2.
Ministerial Relief	200	2.
Education of Ministers.....	150	1.5
Aid for Colleges.....	150	1.5
Pastor of University of Illinois.....	100	1.
Sunday School Work of Assembly.....	150	1.5
Chicago Tract Society.....	100	1.

Foreign Missions

Presbyterian Board of Foreign Missions.....	1,500	15.
Waldensian Mission	100	1.
Miscellaneous		
Presbyterian Hospital	400	4.
Kindergarten of this Church.....	500	5.
Our Bible School.....	650	6.5
Hyde Park Protective Association.....	150	1.5
Session and Deacon's Fund.....	600	6.
Assistant to the Pastor.....	1,800	18.
Church Stenographer	300	3.
Contingent Fund	1,000	10.
Totals	\$10,000	100.

Comparative Statistical Statement Hyde Park Presbyterian Church, Chicago																						
Year	1904	11	6	67	44	58	14	82	557	\$2,188	\$1750	\$ 85	\$118	\$257	\$552	\$205	\$109	\$1339	\$1600	\$ 80.13	\$20299	13
Elders	1905	15	11	65	28	58	4	85	609	4775	2836	89	115	172	181	459	102	15109	2368	82.20	26288	20
Deacons	1906	14	12	50	13	46	5	871	566	3678	3270	91	133	849	170	509	172	15221	3412	102.36	27607	36
Added on Certificate	1907	15	12	56	45	63	10	900	587	3423	2732	131	200	291	140	604	348	14502	4797	95.81	27263	81
Added on Confession	1908	15	12	66	11	63	4	910	669	3816	2817	76	125	777	127	132	670	18962	1292	108.00	28902	00
Dismissed & Dropped	1909	15	12	55	26	81	11	899	652	3877	2781	115	130	838	191	201	470	13389	2618	109.20	27179	02
Deceased	1910	14	10	61	25	38	9	948	731	3122	2855	132	112	514	269	260	113	19143	1151	107.88	27748	88
Total Membership																						
B School Membership																						
Home Missions																						
Foreign Missions																						
Education																						
Sabbath School Work																						
Church Erection																						
Ministerial Relief																						
Freedmen																						
Aid for Colleges																						
Congregational																						
Miscellaneous																						
General Assembly																						
Total Contribution																						
Total 7 Years										\$251.20	\$1901.1	\$710	\$883	\$3698	\$1330	\$2370	\$2044	\$109665	\$17238	\$691.58	\$181828.58	

Communicants

Abbott, Elery J.
 Abrams, Edwin E.
 Abrams, Linnie B. (Mrs. E. E.)
 Abrams, Louise
 Abrams, Louise C.
 Adam, Robert S.
 Adam, Mary M. (Mrs. R. S.)
 Adams, John B.
 Adams, Olive Lida
 Aird, William Clarence
 Aird, Helen M. (Mrs. C. W.)
 Akin, Charlotte A.
 Akin, Lucy H.
 Aldrich, Mae French (Mrs. W. H.)
 Aldrich, Windsor F.
 Allen, S. Louise (Mrs. H. C.)
 Allen, Franklin Lyman
 Allen, Nellie Rockwell (Mrs. F. L.)
 Allen, T. Grant
 Allen, Nettie M. (Mrs. T. G.)
 Allen, Clara Wilson
 Allen, Mary Ruth Robertson
 Allen, William Grant
 Allen, Richard Grant
 Allison, Marion Aldrich (Mrs. Nathan) (Chaniel)
 Alvord, John W.
 Alvord, Helen C. (Mrs. J. W.)
 Andrews, Mrs. Helen R.
 Andrus, Mrs. Florence B.
 Andrus, Charlotte H.
 Angell, Frederick R.
 Antisdale, Stella Minor (Mrs. E. S.)
 Arms, Mrs. Aura C.
 Armstrong, Mrs. Ruth
 Atwood, Madeline T.
 Avery, William Herbert
 Avery, Annelyle G. (Mrs. W. H.)
 Ayres, Walter S.
 Ayres, Effie (Mrs. W. S.)
 Bailey, Mary L. (Mrs. Geo. C.)
 Bailey, Ferdinand R.
 Baird, George A.
 Baird, Ella Rachel (Mrs. Geo. A.)
 Baker, Estelle E.
 Baldwin, A. Stuart
 Baldwin, Mattie Frazier (Mrs. A. S.)
 Baldwin, William Frazier
 Ball, Clare Shane (Mrs. S. Y.)
 Bard, Geo. M.
 Bard, Helen M. (Mrs. G. M.)
 Bard, Norwood
 Bard, Edith Decker (Mrs. N.)
 Bard, Ralph A.
 Bard, Roy Emerson
 Barker, Burt B.
 Barrett, Margaret F. (Mrs. C. R.)
 Barton, Geo. P.
 Barton, Emma W. (Mrs. G. P.)
 Barton, Thyra M.
 Barton, Amelia Page
 Barton, Hubert C.
 Bates, Clara B. (Mrs. H. M.)
 Bates, Mrs. Ellen W.
 Bates, T. M.
 Bates, Frances F. (Mrs. T. M.)
 Bates, Frank
 Bates, Adelmer M.
 Bates, Clara Holt (Mrs. A. M.)
 Bauer, Bessie Lee
 Bear, Robert G.
 Bear, Bessie Hornbeck (Mrs. R. G.)
 Beardsley, Alice
 Beatie, Edward L.
 Beatie, Emma Rockwell (Mrs. E. L.)
 Beatty, Samuel Fulton
 Beatty, Elizabeth C. (Mrs. S. F.)
 Beaudry, Cora E.
 Belfield, Henry H.
 Belfield, Anna M. (Mrs. H. H.)
 Belfield, Andrew Miller
 Belfield, Ada M.
 Belfield, Margaret Wallace
 Bell, Walter E.
 Belshé, Edwin Luther
 Belshé, Alta Baird (Mrs. E. L.)
 Bennett, Mrs. Maria E.
 Bent, Muriel
 Bent, Dorothy A.
 Bingham, Eleanor Elizabeth
 Bird, Charles W.
 Bird, Ally B. (Mrs. C. W.)
 Bird, Ethel
 Bisbee, Ernest F.
 Bisbee, Mrs. E. F.
 Bjornsen, Helen E.
 Bjornsen, Lovina Leonora
 Black, James
 Black, Maude P. (Mrs. J.)
 Black, Agnes M. (Mrs. Jno. H.)
 Blazer, Ferdinand S.
 Blazer, Marguerite S. (Mrs. F. S.)
 Blazer, Frederick Louis
 Bogue, Hamilton B.
 Bogue, Emily A. (Mrs. H. B.)
 Bogue, Arthur Hoyt
 Boice, William
 Bonitz, Annie Williams (Mrs. D. A.)
 Bookwalter, Alfred Leroy
 Bookwalter, Marie
 Boss, Hattie E.
 Bosworth, Frank F.
 Bosworth, Lizzie (Mrs. F. F.)
 Boyd, Maggie J.
 Brandon, George R.
 Brandon, Luella J. (Mrs. Geo. R.)
 Bray, Gertrude McMillan (Mrs. F. C.)
 Breckenridge, Karl S.
 Breckenridge, Mrs. K. S.

Breckenridge, Mary Lois
 Brink, Herbert B.
 Bristol, Mrs. Mary J.
 Bristol, Mary C.
 Bristol, Holton W.
 Brittain, Benjamin
 Brittain, Margaret F. (Mrs. B.)
 Brittain, Sarah Ellen
 Brittain, Mary Emma
 Brittain, Harold M.
 Brittain, George
 Brock, Geo. W.
 Brock, Elizabeth B. (Mrs. G. W.)
 Broadfoot, Sarah N.
 Brodhead, Frederick A.
 Brodhead, Nellie L. (Mrs. F. A.)
 Brooks, John Henry
 Brooks, Emilia A. (Mrs. J. H.)
 Brown, Anna M. (Mrs. F. G.)
 Brown, Catherine Dewey (Mrs. W. C.)
 Brown, Frederick A.
 Brown, Mary Lois
 Bryan, Rachel
 Bryan, Janet
 Bryce, Anna
 Burnett, Guy
 Burns, Agnes Maxwell
 Burns, Thos. A.
 Burton, George B.
 Burton, Effie J. (Mrs. G. B.)
 Burton, Josephine (Mrs. Wm. M.)
 Buser, Mrs. Verna Brock

 Caldwell, Catherine E. (Mrs. C. E.)
 Caldwell, Julia C.
 Cameron, Peter F.
 Cameron, Mary W. (Mrs. P. F.)
 Cameron, Mary Adelaide
 Cameron, Charles C.
 Cameron, Mary Louise (Mrs. C. C.)
 Cameron, Charles C., Jr.
 Cameron, Mrs. Mary
 Cameron, Mary A.
 Cameron, Gordon
 Cameron, Wm. F.
 Campbell, Samuel W.
 Campbell, Emma L. (Mrs. S. W.)
 Campbell, Emma Lee
 Capp, Helen Roney (Mrs. F. M.)
 Carey, Mrs. Mary Cecilia
 Carr, Charles
 Carr, Agnes Hodge (Mrs. C.)
 Carr, William C.
 Carr, George T.
 Carmichael, Jane H.
 Carruthers, William H.
 Carruthers, M. E. (Mrs. W. H.)
 Carruthers, Arthur S.
 Cass, Stephen G.
 Cass, Elizabeth H.
 Cass, Isabella
 Chalmers, Gertrude
 Chambers, Wm. A.
 Chester, Oscar Paul
 Clark, Mrs. Angeline R.
 Clark, Catherine Fulton
 Clark, James
 Clark, Jemima P. (Mrs. J.)
 Clark, Sarah B.

 Cleaver, Ida (Mrs. C. S.)
 Cleaver, Mary
 Cleaver, Elsie
 Cole, John A.
 Cole, Julia A. (Mrs. J. A.)
 Cole, Arthur W.
 Cole, Mary W. (Mrs. A. W.)
 Cole, Grace May
 Coleman, Adelbert E.
 Coleman, Ida R. (Mrs. A. E.)
 Coleman, Ray
 Coleman, Shayler
 Cornell, Mrs. Ella S.
 Cornell, Louis S.
 Cory, Elizabeth C. (Mrs. J. D.)
 Coulter, John M.
 Coulter, Georgiana (Mrs. J. M.)
 Coulter, Grace Allen
 Coulter, John G.
 Craft, J. C.
 Craft, Zada D. (Mrs. J. C.)
 Craft, Catherine Garretson
 Craft, Daniel Dustin
 Cragin, Herbert Ellsworth
 Cragin, Lillian Alderdice (Mrs. H. E.)
 Cumming, Chas. G.
 Cummings, Mary A. (Mrs. R. F.)
 Cummings, Lenore
 Cunningham, Robert M.
 Cunningham, James D.
 Cunningham, Juliet Brooks (Mrs. J. D.)
 Cunningham, Rebecca
 Curtis, Alberta Sophia
 Curtis, Mary E. (Mrs. J. S.)
 Cutshaw, Mary Erwin (Mrs. A. L.)

 Darlington, Josephine C. (Mrs. H. P.)
 Dakers, Martha Mitchell
 Dalton, Schuyler Nathan
 Davisson, Walter C.
 Davisson, Ressie A. (Mrs. W. C.)
 Dean, Arthur R.
 Dean, Emma Fuller (Mrs. A. R.)
 Decker, Morton
 Decker, Anna M. (Mrs. Morton)
 Decker, Leon
 Deudnev, Stanley Bliss
 De Vore, Kenneth Leroy
 Dewey, A. A.
 Dewey, Helen F. (Mrs. A. A.)
 Dewey, Helen Mae
 Dewey, Grace K.
 Dewey, Allen A.
 DeWolf, John H.
 DeWolf, Carrie (Mrs. J. H.)
 DeWolf, Clare
 Dickinson, J. Louise
 Dixon, Mrs. Emma B.
 Dixon, Zora I.
 Doak, Margaret Mary
 Donaldson, Robert P.
 Donaldson, Helen Varney (Mrs. R. P.)
 Donaldson, Lois Howell Varney
 Dorwart, Samuel S.
 Dorwart, Laura V. (Mrs. S. S.)
 Doty, Mrs. Virginia
 Dow, Harry A.
 Dow, Florence Batchelder (Mrs. H. A.)

Doyle, Horace H.
 Doyle, Marion H. (Mrs. H. H.)
 Doyle, Lucy M.
 Doyle, Horace Frank
 Drake, Mrs. Luella Knight
 Drake, Holley Jones
 Duncan, Elbert O.
 Duncan, Lucy H. (Mrs. E. O.)
 Duncan, Mary C.
 Dunlap, Nettie H. (Mrs. C. C.)
 Dunlap, Elizabeth E.
 Dunlap, Marion L.
 Dusenbury, Caroline

 Eckels, George M.
 Eigenmann, Lena (Mrs. C.)
 Eigenmann, J. Christian
 Ellickson, Mrs. Mary
 Ellis, Florence
 Ellis, Dorothy
 Elmslie, Jane (Mrs. J.)
 Elmslie, Louise C.
 Elmslie, George G.
 Elmslie, Margaret G.
 Elmslie, Minna A.
 Emerson, William A.
 Emery, Joshua
 Emery, Emily S. (Mrs. J.)
 Emery, Joshua, Jr.
 Enslinger, Blanche L. (Mrs. M. D.)
 Epperson, Alice J.
 Esson, Charles
 Esson, James Edgar
 Esson, Charles Risk
 Esson, Katherine May
 Evans, John W.
 Evans, Mary A. W. (Mrs. J. W.)
 Evans, Mrs. Anna C.
 Evans, Martha Dell
 Evans, Esther

 Fabius, Paul D.
 Fairweather, Geo.
 Falkenau, Therese
 Ferguson, Alexander
 Ferguson, Kate (Mrs. A.)
 Ferguson, Anna C.
 Ferguson, Helen E.
 Ferguson, W. C.
 Ferguson, Sarah M. (Mrs. W. C.)
 Fielder, Frederick A.
 Fielder, Josephine W. (Mrs. F. A.)
 Fielder, Harold S.
 Fielder, William F.
 Finney, H. E.
 Finney, Sophia M. (Mrs. H. E.)
 Firebaugh, Estella R. (Mrs. C.)
 Firebaugh, Russell Chester
 Flanders, Clarence E.
 Flanders, Margaret MacGregor (Mrs. C. E.)
 Fleming, Elizabeth Cole (Mrs. D. J.)
 Flint, Mary A.
 Foord, Lizzie E. (Mrs. J. L.)
 Foord, James S.
 Foresman, Robert
 Foresman, Edith H. (Mrs. R.)
 Foresman, W. Coates
 Foresman, Elizabeth P. (Mrs. W. C.)

 Foresman, Elizabeth
 Foresman, Hugh A.
 Foresman, Lila P. (Mrs. H. A.)
 Forman, Mrs. H. C.
 Foster, Adelaide Hancock (Mrs. Wilson)
 Fountain, Robert S.
 Fraker, Mara Wilson (Mrs. E. P.)
 Frazee, Delavan D.
 Frazee, Mary C. (Mrs. D. D.)
 Frazee, Louis Rheem
 Freeman, Henry V.
 Freeman, Mary A. (Mrs. H. V.)
 Freeman, Helen A.
 Freeman, Henry B.
 Freeman, Wm. S.
 Freese, Levi J.
 French, Helen C. (Mrs. Howard D.)
 French, Martha G. (Mrs. B. W.)
 French, Harry P.
 Frothingham, Chloe H. (Mrs. Jas.)
 Frothingham, Frances
 Fulks, Mrs. E. B.

 Gardner, Mrs. Esther Bogue
 Gehlbach, Emma J. (Mrs. G. W.)
 Gentles, Henry W.
 Gentles, Margaret W. (Mrs. H. W.)
 Gilbert, George H.
 Gilbert, Mary Edna (Mrs. G. H.)
 Gilchrist, Harriet F.
 Gilchrist, James M.
 Gilchrist, John F.
 Gilchrist, Emma B. (Mrs. J. F.)
 Githens, Perlonia J. (Mrs. A. M.)
 Given, George Francis
 Goodman, Rinda C. (Mrs. L.)
 Goodman, Marion
 Goodman, Gertrude
 Goodman, Mrs. Margaret
 Gordon, Robert
 Gordon, Jessie C. (Mrs. R.)
 Gould, Mrs. Ella S.
 Graham, Roy C.
 Green, Mrs. Elizabeth
 Green, Annie E.
 Greene, Alonzo H.
 Greene, Mary Beach (Mrs. A. H.)
 Greene, Mary Bertha
 Grier, Anne E. (Mrs. J. A.)
 Grier, Margaret G.
 Gungoll, Alma

 Hair, James A.
 Hair, Amelia R. (Mrs. J. A.)
 Hair, Thomas J.
 Hair, Florence Cummings (Mrs. T. J.)
 Hair, Samuel G.
 Handyside, Mrs. Rachel
 Hanson, Maysie H. (Mrs. C.)
 Harker, Romura J. (Mrs. F. H.)
 Harmon, Margaret (Mrs. W. W.)
 Harper, Cora Hart (Mrs. A. E.)
 Harper, Howard E.
 Hart, Florence B.
 Harvey, James Alexander
 Harwood, Anne Reed (Mrs. Jno. M.)
 Haynes, Charles N.
 Haynes, Gertrude S. (Mrs. C. N.)

Hayward, Arthur W.
 Hayward, Elizabeth C. (Mrs. A. W.)
 Hayward, Mabel
 Hayward, Oscar C.
 Hendricks, Luta P. (Mrs. J. P.)
 Hendricks, Gertrude W.
 Hendricks, Genevieve E.
 Hendricks, Marjorie Ethel
 Herbst, Marian Hill (Mrs. W. H.)
 Herbst, Clay E.
 Herbst, Agnes Mary
 Hibbard, Jane N. (Mrs. H. N.)
 Hill, Edward E.
 Hill, Rosa May (Mrs. E. E.)
 Hill, Rose Elizabeth
 Hill, Ruth Goodman (Mrs. M. A.)
 Hinkins, John E.
 Hinkins, Minnie M. (Mrs. J. E.)
 Hinkins, Virginia E.
 Hinkins, Cora E.
 Hodgson, Frank D.
 Hodgson, Mrs. Sarah T.
 Hoffmeister, Vera
 Horne, Anna B. (Mrs. D. H.)
 Horton, Hazel Heath (Mrs. Geo. T.)
 Hosking, Benjamin T.
 Hosking, Carrie J. (Mrs. B. T.)
 Hosking, Julietta P. (Mrs. Anthony)
 Houston, Cora (Mrs. G. T.)
 Houston, Geo. Theodore, Jr.
 Houston, Philip Douglas
 Houston, Horace King
 Howard, Roy B.
 Howells, Emma
 Hulme, Mrs. Martha
 Hulme, Mary W.
 Hufts, Robert L.
 Hunt, Robert G.
 Hunt, Vivian Seals (Mrs. R. G.)

 Ingraham, Mrs. Harriet A.
 Irwin, Harriet B. (Mrs. D. Q.)
 Irwin, Mrs. Lizzie

 Jacobs, May H.
 Jayne, Edgar L.
 Jayne, Emma de F. (Mrs. E. L.)
 Jenkins, Guy Springer
 Jennings, J. Elliott
 Jennings, Mae L. (Mrs. J. E.)
 Johnson, William S.
 Johnson, Emma M. (Mrs. W. S.)
 Johnson, Grace
 Johnson, Mae E.
 Johnston, Robert S.
 Johnston, Fannie (Mrs. R. S.)
 Johnston, Samuel P.
 Johnston, Fannie S.
 Johnston, Robert
 Johnston, Anna M. (Mrs. R.)
 Johnston, Clayton R.
 Jones, Mrs. Phoebe E.
 Jones, Marc Edmond

 Katherman, Charles A.
 Kaufman, Mrs. Marguerite
 Kellogg, Emeretta F. (Mrs. C. V.)
 Kent, Grace E. (Mrs. C. E.)

Kern, Thomas Francis
 Kinsman, Helen
 Kingore, Fred S.
 Kingore, Nettie Coulter
 Kinsman, Elizabeth G.
 Kinsley, Mrs. Rebecca L.
 Kinsley, William W.
 Kinsley, Mabel M. (Mrs. Wm. W.)
 Knott, Rebecca J.

 Lake, Albert Edward
 Lake, Alta Anthony (Mrs. A. E.)
 Lake, Arthur C.
 Lamme, Charles W.
 Lamont, Mrs. Almira J.
 Lane, William H.
 Larimer, Margaret E.
 Lave, Madeline Elizabeth
 Law, William John
 Law, Joseph
 Lawrence, Mrs. A. H.
 Lawson, William C.
 Lawson, Mary T. (Mrs. W. C.)
 Layman, Archibald E.
 Lazear, George C.
 Lazear, Mary E. (Mrs. Geo. C.)
 Lazear, Robert Wells
 Lazear, Edward Tuthill
 Lazear, Doris
 Lee, Arthur V.
 Lee, Mary A. (Mrs. A. V.)
 Lee, Verna G.
 Lee, Arthur Virgil, Jr.
 Lee, William M.
 Lee, Florence Isabel (Mrs. Wm.)
 Lee, Alice F.
 Lee, Lydia M.
 Leonard, Lucy M.
 Leonard, Isabel Jayne (Mrs. E. W.)
 Leonard, Eva M.
 Lewis, Albert B.
 Lewis, Charles A.
 Lewis, Charles Allen
 Lewis, Virginia T.
 Lewis, Elizabeth H. (Mrs. Wm. E.)
 Lewis, John C.
 Lewis, Alice E. (Mrs. J. C.)
 Lindsay, Robt. C.
 Lindsay, Sarah F.
 Lindstrom, Robert S.
 Lindstrom, Anna O.
 Llewellyn, Mary A. (Mrs. Jno. T.)
 Lloyd, Mary E. (Mrs. James)
 Lloyd, Helen
 Lockhart, Eloise
 Logan, Howard
 Loweth, Chas. F.
 Loweth, Carrie T. (Mrs. C. F.)
 Loweth, Mary G.
 Loweth, Margaret
 Loweth, Frederick
 Loweth, Robert C.
 Lowry, Thos. Kirkpatrick
 Lowry, Ethel G.
 Lukins, Nina (Mrs. F. W.)

 Macdonald, George
 Macdonald, Margaret Stuart (Mrs. G.)

MacChesney, Nathan William
 MacKenzie, John T.
 MacKenzie, Wentworth P.
 MacKenzie, Mary Allen (Mrs. W. P.)
 MacWhinney, Frances
 Madill, Thomas
 Madill, Alma E. (Mrs. Thos.)
 Manifold, William
 Manifold, Marjorie (Mrs. W.)
 Manifold, Catherine Keen
 Manson, John Christian
 Marriott, Bertha S. (Mrs. P.)
 Marshall, Charles
 Marshall, Mrs. Chas.
 Martin, Florence E.
 Matthews, Leigh Meryl
 Maxham, Mrs. Lucinda
 Mayou, Joseph S.
 Mayou, Mrs. Eliza F.
 McBride, Charles R.
 McBride, Jennie E. (Mrs. C. R.)
 McBride, Edith
 McBride, Clarence A.
 McBride, Irene G.
 McBride, Edward L.
 McClellan, Margaret (Mrs. R. M.)
 McCormick, Mrs. Laura
 McConnell, John
 McConnell, Anne D.
 McCoy, Wm. T.
 McCoy, Nellie M. (Mrs. Wm. T.)
 McCoy, Mrs. Eliza T.
 McCoy, Margaret M.
 McCulloh, Thos. G.
 McCulloh, Maria L. (Mrs. T. G.)
 McCulloh, James Woodbury
 McCulloh, Charlotte E. (Mrs. J. W.)
 McCulloh, Thos. G., Jr.
 McCurdy, Sarah
 McDougal, Alfred L.
 McDougal, Emily J. (Mrs. A. L.)
 McFarlane, Mrs. Mary
 McFarlane, Helen Capp (Mrs. F. L.)
 McGee, Walter S.
 McGee, Ethelyn C. (Mrs. W. S.)
 McGibbon, Mrs. Harriet McLaury
 McGibbon, Forrest A.
 McGibbon, J. Annette
 McGibbon, Harold R.
 McGibbon, Malcolm Austin
 McGreevy, Rose
 McIntosh, William
 McIntosh, Donald
 McIntosh, Ada C. (Mrs. Donald)
 McKee, George C.
 McKinnon, Mrs. Annie
 McMillan, Mary Jane (Mrs. D. D.)
 McMillan, Elizabeth Johnson
 McMillan, Katherine Hibbard (Mrs. L.)
 McMillan, Mrs. Martha N.
 McNulta, Laura
 McPherson, Walsh B.
 McPherson, Sophia Marie (Mrs. W. B.)
 McPherson, Fredericka Emily
 McRoy, Geo. G.
 McRoy, Ada F. (Mrs. G. G.)
 McSurely, William H.
 McSurely, Mary E. (Mrs. W. H.)
 Mead, Robert C.
 Mead, Minnie C. (Mrs. R. C.)
 Mead, Alice
 Melvin, Mrs. Isabella
 Mentzer, John Preston
 Mentzer, Mary A. (Mrs. J. P.)
 Meyer, Mrs. Louise Baker
 Mifflin, Chas. H.
 Mifflin, Emma J. (Mrs. C. H.)
 Millen, Edith Pearl
 Miller, Mrs. Rebecca
 Miller, Mrs. Daisy Orr
 Miller, William G. S.
 Mills, Marguerite
 Milnes, Mrs. Eleanor C.
 Milnes, Elsie L.
 Mohr, Ida (Mrs. W. J.)
 Mohr, Harriet Ida
 Moore, Mrs. Jennie Baker
 Moore, Mrs. Nettie R.
 Moore, John W.
 Moore, Robert C.
 Moore, Eunice Brown (Mrs. R. C.)
 Morgan, Harriet
 Morgan, Katherine
 Morgan, Margie C.
 Morrill, Cora Dodge (Mrs. Allan A.)
 Morrill, Allan Donald
 Morris, Ellis
 Morrison, Mrs. Alonzo
 Morrison, Fannie H. (Mrs. Z. F.)
 Morrison, Georgie
 Morse, Mamie H. (Mrs. John F.)
 Moss, Mrs. Lydia A.
 Mower, Roswell
 Mowry, Helen A. (Mrs. Louis C.)
 Muldrow, Marietta
 Munson, Fred W.
 Munson, Eunice H.
 Murray, Mrs. Ella W.
 Nance, Willis D.
 Nance, Zelma (Mrs. W. O.)
 Naylor, Frederick L.
 Naylor, Florence Mitchell (Mrs. F. L.)
 Neff, Caroline
 Nelson, Walter C.
 Nelson, Fannie B. (Mrs. W. C.)
 Neville, C. C.
 Nevius, Guernsey V.
 Nichols, Katherine A.
 Noble, Mary E.
 Norton, Olive Louise
 Noyes, Albert Hamilton
 Noyes, Anna Wills (Mrs. A. H.)
 Olin, Nora L.
 Oliver, Mrs. Margaret V.
 Oliver, Geo. W.
 Olmsted, Helen M. H. (Mrs. W. A.)
 Olmsted, Ruth H.
 Olmsted, Mary W. (Mrs. Geo. G.)
 Orr, Louis T.
 Orr, Mrs. Louis T.
 Ott, Nancy (Mrs. W. C.)
 Ott, Minnie C.
 Ott, William H.
 Oughton, Mary Dana

Oughton, Gracia
 Ozburn, Alexander M.
 Ozburn, Hattie L. (Mrs. A. M.)
 Ozburn, Barbara Eckles
 Ozburn, Charles
 Palmer, Lawrence Chambers
 Parish, Doraltha
 Parkins, Earl W.
 Parke, John E.
 Parker, Minnie E. (Mrs. L. A.)
 Parker, Robert W.
 Parker, James V., Jr.
 Parker, Martha L.
 Parker, Louise
 Parr, Frances M.
 Parr, Alice S.
 Parrotte, Walter L.
 Parsons, Lucius W.
 Parsons, Mary R. (Mrs. L. W.)
 Patterson, Alice Cornell (Mrs. G. W.)
 Patterson, John C.
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